PREFACE

TO THE

FIRST EDITION.

To calculate correctly the strength of the several significators which is very essential for a right understanding and determination of the आयुर्दाय (Ayurdaya) and the दशा (Dasa) periods as laid down by वराहमिहिर (Varahamihira) in his बृहज्जातक (Brihat Jataka) and also for ascertaining the दशाक्रम (Dasakrama the sequence of the Dasas) of the several significators, correct ideas of Bhavas and their Sphutas are needed and to help the student in this direction I have thought it desirable to present him with an annotated English translation of the श्रीपतिपद्धति (Sripatipaddhati)

In Southern India the उडुदशा (Ududasa) system is followed, though it is not so much as even mentioned by वराहमिहिर (Varahamihira) But it does not appear to proceed on quite rational lines According to this system, all creatures born on this earth under different latitudes and meridians are presumed to have the same horoscopes provided the births occur at the same apparent local time, and consequently to be subject to the same trend of fortune and destiny though experience shows that such a presumption is hardly tenable Considerable differences are brought about by the circumstance that days and nights are of different lengths in different parts of the world A beast may come into the world at the same apparent local time as a man but if they are to have the same Rasis (राशि) and Amsas (अंश) for their Grahas (and not for their lagnas) the places of their birth must be under the same meridian (as *e g*, Colombo Bareilly) Being however under different latitudes these places cannot have the same अहर्मान (Aharmana) and hence cannot yield the same भावचक्र (Bhavachakra), and for the same reason the भाव (Bhava) positions of the several significators are bound to vary in the two nativities though the zodiacal positions of the Grahas are the same

It has therefore been rightly laid down in the following श्लोक (Sloka) that that आयुर्दाय (Ayurdaya) should be investigated which would accord with the strongest significator of the lot—the seven planets and the Lagna —

पैण्ड्य भानौ निसर्गप्रभवमुडुपतौ रश्मिजं सोमपुत्रे
भौमे भिन्नाष्टवर्गोदितमसुरगुरौ कालचक्रोद्भवायु. ।
देवाचार्ये दशायुर्दिनकरतनये सामुदायं बलिष्ठे
लग्ने यद्यशकायुर्भवति बलयुते चाहुराचार्यमुख्याः ॥

जातकपारिजाते V, 33.

It thus behoves the student to ascertain the relative strengths of these significators first and foremost. The necessity therefore for the study of a treatise like that of our author stands patent

In translating and annotating the book, I have mainly relied on the Benares Edition of the Text and (बल्लालकृष्णदैवज्ञ) Ballalakrishna Daivagna's commentary I have also derived large help from the commentary of दिवाकरदैवज्ञ (Diwakara Daivagna) on (केशवदैवज्ञ) Kesava Daivagna's जातकपद्धति (Jataka Paddhati) and not scrupled to quote freely in places from that commentary. I cannot be sufficiently grateful to Dr. V. V. Ramana Sastri, M.A., PH.D., F.Z.S., F.R.A.S., etc., for his many valuable suggestions.

The book is not without faults and imperfections. Suggestions for improvement will be thankfully received

Bangalore City,
24th April 1919

V. SUBRAHMANYA SASTRI.

PREFACE

TO THE

PRESENT EDITION.

The *encouraging reception* of the last edition is responsible for this revised edition of the Sripatipaddhati.

Sripati appears to have lived in the first half of the eleventh century A D. He was a Brahmin descended from the sage Kasyapa his grand-father was Nagadeva Sripati was a reputed mathematician, an astronomer whose opinions were said to have been held in great respect even by Bhaskara, and author of about nine treatises including श्रीपतीय (Sripatiya), a commentary on Brihatjataka, and श्रीपति पद्धति (Sripatipaddhati), the present work.

जातककर्मपद्धति (Jatakakarmapaddhati) came to be treated as a separate branch of study about the *middle of the eighth* century A. D. and amongst the writers on this subject of mathematical astrology, श्रीपतिभट्ट (Sripatibhatta) was one of the earliest, his *predecessors being श्रीधर (Sridhara) and नीलकण्ठ (Neelakanta) Sripati has had no successor for four centuries till केशव* (Kesava) by his expositions established a unique place for himself in this field Further, commentaries on Sripatipaddhati itself are a large number.

In the present edition, for the sake of convenience and facility *of study and reference, the note on each sloka* is given after the translation of the verse itself, instead of being given separately at the end as in the previous edition the explanations have been fuller and more comprehensive. The slokas of केशवपद्धति (Kesava. paddhati), a remarkable and highly valued work on the subject, have been quoted in their entirety in their appropriate places, it being considered that Kesava's views and exposition of जातकपद्धति (Jataka-paddhati) would enhance the value and usefulness *of this work.* Additional explanations have been added to illustrate the text.

My esteemed friend, Mr. Robert De Luce of Los Angeles, America, himself a well known scholar and author of several works on Astrology, has kindly furnished me with a short summary of these chapters which I have the greatest pleasure in inserting as an Appendix. The reader will agree that the resumé is simple, clear and terse and helpful to beginners.

If the present edition should enable the ordinary reader correctly to appraise the combined strength of the planets for any particular point of time, I should consider myself amply rewarded.

50, 3rd Cross Road,
Basavangudi, Bangalore
6th September 1937

V. SUBRAHMANYA SASTRI.

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॥ श्रीपतिपद्धतिः ॥

SRIPATIPADDHATI

प्रथमोऽध्यायः

नत्वा तां गुरुदेवतां त्रिसमयज्ञानोद्गतेः कारणं
तत्पादाम्बुरुहप्रसादविकसद्बोधो बुधः श्रीपतिः ।
शिष्यप्रार्थनया विचार्य सकलान् होरागमार्थान्मुहु-
र्वक्ष्ये जातककर्मपद्धतिमहं होराविदां प्रीतये ॥ १ ॥

Adhyaya 1.

Sloka 1. Having bowed to that Divinity that is adored in the form of my preceptor and is the cause of the dawn of knowledge to me of the three periods (past, present and future), and having my intellect expanded in consequence by the graciousness of his lotus-feet, I, श्रीपतिबुध (Sripati Budha), am going to set forth, at the solicitation of my pupils, the method of working out horoscopes,—being equipped for the task by my repeated and thorough study of the end and aim of all the authoritative works on astrology and hoping to win the approbation of those that are masters of astrological science.

केशवपद्धतिः—

नत्वा विघ्नपशारदाच्युतशिवब्रह्मार्कमुख्यग्रहान्
कुर्वे जातकपद्धतिं स्फुटतरां होराविदां प्रीतये ॥

ज्ञेयोऽत्र प्रथमं हि जन्मसमयश्छायादियन्त्रैः स्फुट-
स्तत्कालप्रभवा विलग्नसहिताः कार्यास्ततश्च ग्रहाः ।
सिद्धान्तोक्तपरिस्फुटोपकरणैस्ते चासकृत्कर्मणा
भावाः खेटदृशो बलानि च ततस्तेषां विचार्याणि षट् ॥२॥

Sloka 2. The exact time of the birth of a person as revealed by the gnomonic shadow and other apparatus should first be ascertained. Then the planets should be set down as they are at the time of birth together with the rising sign They are to be rectified repeatedly by an operation to be performed by means of expedients for finding their true place as prescribed in the Siddhantas. Then the bhavas, the aspects of the planets and their six kinds of strength should be investigated.

केशवपद्धतिः—

यन्त्रैः स्पष्टतरोऽत्र जन्मसमयो वेद्योऽथ खेटाः स्फुटा
यत्पक्षे हि घटन्त उद्गम इहास्तक्षं सपङ्भः स च ॥१॥

The instruments in use in the time of Bhaskaracharya (भास्कराचार्य) are thus mentioned in his Siddhanta Siromani (सिद्धान्त-शिरोमणि).

गोलो नाडीवलयं यष्टिः शङ्कुर्घटीचक्रम् ।
चापं तुर्यं फलकं धीरेकं पारमार्थिकं यन्त्रम् ॥

The rules laid down in this book will be better grasped by the student by means of the illustrations given below with reference to the horoscope of a person born in Lat. 10° 38′ N.

The particulars of the date of birth are as follows.

शालिवाहनशक (Salivahana Saka)—1775 मेषमास (Mesha Masa) 19-(1853 A. D. April 30)-शनिवासर (Sanivasara), श्रवण (Sravana) नक्षत्र (Nakshatra) 39 घ (Ghatikas)-28 वि (Vighatikas)-Maximum duration of श्रवण (Sravana)-60 Ghatikas, 8 Vighatikas-शुभयोग (Subha yoga)-17 Ghatikas 41 Vighatikas. Time of birth, 30 Vighatikas before Sunrise. Length of the day for the given latitude-30 Ghatikas 55 Vighatikas. [1 Ghatika=24 Minutes. 1 Vighatika=24 Seconds.]

अयनांश (Ayanamsa)-21° 47′ 38″. The exact longitudes of the planets at the time of birth as revealed by the Panchangam are noted below:

रविः	(Ravi—Sun)	0—17°—43′—30″
चन्द्रः	(Chandra—Moon)	9—14°—29′—39″
कुजः	(Kuja—Mars)	11—27°—53′— 9″
बुधः	(Budha—Mercury)	11—24°—13′—44″
गुरुः	(Guru—Jupiter)	8— 1°—25′— 1″
शुक्रः	*(Sukra—Venus)*	*0—14°— 2′—56″*
शनिः	(Sani—Saturn)	0—27°—55′—41″
राहुः	(Rahu—Moon's Node)	2— 0°— 4′—42″

Mars Mercury	Sun Venus Saturn		Rahu
	Rasi Chakra		
Moon			
Jupiter Ketu			

मध्याह्नांशुमतोर्य एव विवरः कालः स उक्तो नतः
सोऽप्यभ्राग्निपरिच्युतो रविनिशामध्यान्तरे चोन्नतम् ।
मध्याह्नात्पतिते तु वासरगते स्यात्प्राक्कपाले नतं
जातेऽह्नि द्युदलोनिते पुनरिदं प्रत्यक्कपाले भवेत् ॥ ३ ॥

Sloka 3. The interval between midday and the time of day which the position of the Sun indicates is called नत (Nata-meridian-distance). When this time is subtracted from 30 ghatikas, the remainder is called उन्नत (Unnata) which represents the interval between the Sun, *i.e.*, the particular time of day chosen, and midnight. If the time of day being less than midday be subtracted

from it, the interval denotes प्राङ्नत (Prang-nata) or meridian distance towards the East. If the particular time of day taken be greater than midday, the latter has to be subtracted from the former, the interval represents प्रत्यङ्नत (Pratyang-nata) or meridian-distance towards the West.

The idea of नत (Nata) should be clearly grasped. It is either (प्राक्-Prak) eastern or (प्रत्यक्-Pratyak) western नत (Nata). The former occurs between midnight and midday, the latter between midday and midnight. Again प्राङ्नत (Prangnata) includes 2 cases—(1) the distance between the Sun and the Meridian during the first half of day when the Sun is above the horizon; (2) the distance between the Meridian and the Sun when he is below the horizon, i.e., when he has not yet risen. The प्रत्यङ्नत (Pratyangnata) also comprehends these 2 cases, (1) the distance between the Meridian and the Sun in the afternoon prior to his setting; (2) the interval between the Meridian and the Sun when he has sunk below the horizon, i.e., after nightfall.

The horoscope under reference is an example of प्राङ्नत (Prang-nata. The length of the day was given to be 30 gh. 55 vigh. The interval between the Sun and the Meridian at the time of birth is therefore 15 घ 27½ वि *plus* ½ घ = 15 घ 57½ वि. This प्राङ्नत (Prang-nata) subtracted from 30 ghatikas (that is 14 घ 2½ वि.) represents the प्रागुन्नत (Pragunnata).

केशवपद्धति —

राम्रे. शेषमितं युतं दिनदलेनाह्नोगत शेषक
विश्लेष्यं खलु पूर्वपश्चिमनतं त्रिंशच्च्युतं चोन्नतम् ॥

रात्रेः शेषे गते वा भवति हि समये जन्म चेत्तद्घटीभिः
संयुक्ते वासरार्धे खलु नतघटिकाः प्राक्प्रतीच्यो भवेयुः ।
संस्थाप्ये ते त्वनष्टे स्फुटसवितुरतः स्वोदयैरिष्टकालात्
लग्नं कुर्यात्सपङ्क्तं तदपि सुगणकैरस्तलग्नं निरुक्तम् ॥४॥

Sloka 4. If there be a birth towards the conclusion of a night or some time after its commencement, the

residue of the night joined to the half-day that is to come, and the elapsed portion of the night increased by the half-day that is past, represent respectively the Eastern (प्राक् Prak) and the Western (प्रत्यक् Pratyak) Natas (नत Nata) or the distances from the meridian These results are to be preserved for future use Then the Lagna or the rising sign is to be marked out for the time of birth conformably to the actual position of the Sun and the rising periods of the signs at the place of birth And that increased by six signs is declared by correct reckoners to be the अस्त (Asta) or setting sign.

A knowledge of नत (Nata) and उन्नत (Unnata) is essential to ascertain the कालबल (Kalabala) or temporal strength of planets (*vide* Adhyaya 3, Slokas 9 and 10 *infra*) and also to determine the 10th भाव (bhava) The rising periods of the 12 divisions of the zodiac from the Equinoctial Point for Lat. 10° 38′ N are as follows —

मेष Mesha	4 घ.	17⅙ वि.	तुला Tula	5 घ.	0⅚ वि.
वृषभ Vrishabha	4 घ	41⅓ वि.	वृश्चिक Vrischika	5 घ	16⅚ वि.
मिथुन Mithuna	5 घ.	14⅗ वि	धनुस Dhanus	5 घ	29 वि.
कर्कट Kataka	5 घ.	29 वि	मकर Makara	5	14⅗ वि.
सिंह Simha	5 घ.	16⅚ वि.	कुम्भ Kumbha	4 घ	41⅓ वि.
कन्या Kanya	5 घ.	0⅚ वि.	मीन Meena	4 घ	17⅙ वि.

it is possible only when मेष (Mesha) is reckoned सायन (Sayana) i.e., when it is made to commence from the Equinoctial Point.

The rules to be given for the determination of the Lagna (लग्न) or the rising sign will bear out this fact.

Rules for correctly finding out the Lagna taken from Bhaskaracharya s Brahmatulya (ब्रह्मतुल्य)

तात्कालिकोऽर्कोऽयनभागयुक्तस्तद्भोग्यभागैरुदयो हत स्व ।
खाग्न्युद्धृतस्त रविभोग्यकाल विशोधयेदिष्टघटीपलेभ्य ॥

तदग्रतो राश्युदयांश्च शेषमशुद्धहृत् खाग्निगुण लवाद्यम् ।
अशुद्धपूर्वैर्भवनैरजाद्यैर्युक्त तनु स्यादयनांशहीनम् ॥

Find the true position of the Sun from मेष (Mesha) in signs, degrees, minutes, etc Add thereto the precession of the Equinox or अयनांश (Ayanamsa) The sum will reveal the distance of the Sun from the Equinoctial Point and consequently the particular division of the zodiac calculated from that point in which the Sun now is The portion of the sign traversed by the Sun is styled the भुक्त (Bhukta) or passed portion the portion to be traversed by the Sun is called the भोग्य (Bhogya) portion of the sign Since the rising periods of the signs reckoned from the Equinoctial Point for the place are known, find out the time which the भोग्य (Bhogya) portion of the sign occupied by the Sun takes to rise above the horizon Subtract this time from the time at the end of which the birth has taken place. And from the remainder go on subtracting, as long as you can the rising periods of the next following signs till you get a remainder which is less than the rising period of the sign to be subtracted and hence called अशुद्ध (Asuddha) sign (i.e that could not be subtracted) Find what portion of that sign this remainder represents That is the भुक्त (Bhukta) portion of that sign in degrees, minutes etc. Add to this the preceding signs reckoned from the Equinoctial Point and subtract from the sum the अयनांश (Ayanamsa). The remainder represents the Lagna.

To find the true position of the Sun, we have the following data —

	Day	Ghatikas	Vighatikas
The Sun's entry into मेष (Mesha) was on 11—4—1853,	Monday	44	50
The Sun's entry into वृषभ (Vrishabha) was on 12—5—1853	Thursday	37	35
The time taken by the Sun therefore to pass 30° of Mesha is	30 days	52	45
The interval between the Sun's entry into मेष (Mesha) and the birth in question is of Monday *plus*		15	10
plus	17 days	59	30
of Friday, or	18 days	14	40

The Sun's position (or longitude) is $\frac{18 \text{ days } 14 \text{ gh } 40 \text{ vigh}}{30 \text{ days } 52 \text{ gh. } 45 \text{ vigh.}} \times 30°$ of Mesha = 17° 43′ 30″ in मेष (Mesha).

We now proceed to find out the Lagna

Adding the अयनांश (Ayanamsa) to the Sun s position, we get 1 9 31 8. The portion of वृषभ (Vrishabha) to be traversed by the Sun, रविभोग्यांश (Ravibhogyamsa) is 20° 28′ 52″. The time taken for 20° 28′ 52″ of वृषभ (Vrishabha) to rise is

$\frac{20° \; 28' \; 52''}{30 \text{ degrees}} \times 4$ gh. 41½ vigh. = 3 gh. 12⅙ vigh. nearly.

The interval between sunrise on Friday and the time of birth at the close of Friday night is 59⅓ gh According to the rule given above, subtracting 3 gh 12⅙ vigh. from 59⅓ gh. we have 56 gh 17⅞ vigh The rising periods of 11 signs मिथुन (Mithuna), कर्क (Kataka) etc, to मेष (Mesha) inclusive come to 55 gh 18½ vigh. Subtracting this from 56 gh 17⅞ vigh. we have 59⅓ vigh. left of वृषभ (Vrishabha) which represents the भुक्त (bhukta) portion thereof. This turned to degrees gives $\frac{59\frac{1}{3}}{281\frac{1}{3}} \times 30° = 6°$ 19′ 24″ of वृषभ (Vrishabha or 36° 19′ 24 from the Equinoctial Point. Subtracting the अयनांश (Ayanamsa) from this, we have for the Lagna 0 14 31-45 which means that 14° 31′ 46″ have passed in मेष (Mesha) at the time of birth. The अस्तलग्न (Asta Lagna) is 6 14-31 46.

लङ्कोदयैः पूर्वनताद्दणाख्यं प्रत्यग्नताच्च भवेद्धनाख्यम् ।
लग्नं तदूचुः खलु मध्यलग्नं षड्भाधिकं तच्च रसातलाख्यम् ॥५॥

Sloka 5. What people call मध्यलग्न (Madhya Lagna) i.e., the culminating point of the Ecliptic is deduced from the Eastern नत (Nata) conformably to the rising periods of the signs in the Equator by a process termed ऋण (Rina) or negative (i.e., in the reverse order). The same is deduced from the Western नत (Nata) by means of an additive process (धन-Dhana-positive). This when increased by six signs becomes the fourth or the Nadir Sign.

केशवपद्धतिः—

यत्पूर्वोन्नतषड्भयुक्तरवितः पश्चान्नतादिष्टतो
यल्लङ्कोदयकैश्च लग्नमिव तन्माध्यं सषड्भं सुखम् ॥२॥

The rising periods of the signs reckoned from the Equinoctial Point at the Equator are given below:—

सायन (Sayana)	Gh.	Vigh.	सायन (Sayana)	Gh.	Vigh.
मेष Mesha	4	39	तुला Tula	4	39
वृषभ Vrishabha	4	59⅙	वृश्चिक Vrischika	4	59⅙
मिथुन Mithuna	5	21⅚	धनुस Dhanus	5	21⅚
कर्कट Kataka	5	21⅚	मकर Makara	5	21⅚
सिंह Simha	4	59⅙	कुम्भ Kumbha	4	59⅙
कन्या Kanya	4	39	मीन Meena	4	39

The प्राङ्नत (Prang-nata) is 15 gh. 57½ vigh. The distance of the Sun from the Equinoctial point is 39° 31′ 8″. The rising period of 9° 31′ 8″ of वृषभ (Vrishabha) at the Equator is

$$\frac{9^\circ\ 31'\ 8''}{30^\circ} \times \frac{1795}{360} \text{ gh.} = 1 \text{ gh. } 34\tfrac{11}{12} \text{ vigh. nearly.}$$

The rising periods of मेष (Mesha), मीन (Meena) and कुम्भ (Kumbha) at the Equator are 4 gh. 39 vigh., 1 gh. 39 vigh. and 4 gh. 59⅙ vigh. respectively or 15 gh. 52$\frac{1}{12}$ vigh. on the whole.

Therefore the portion of मकर (Makara) corresponding to 15 gh. 57½ vigh. *minus* 15 gh. 52⅓ vigh. or 5⅙ vigh. is

$$\frac{5\tfrac{1}{6}}{321\tfrac{5}{6}} \times 30^\circ = 0^\circ\ 30'\ 10''\ \cdot 72 \text{ nearly.}$$

Therefore the distance between the Sun and the Meridian is 9° 31' 8" of वृषभ (Vrishabha) *plus* 30° of मेष (Mesha) *plus* 30° of मीन (Meena) *plus* 30° of कुम्भ (Kumbha) *plus* 0° 30' 10" ·72 of मकर (Makara) or 100° 1' 18' ·72=3 10 1 19.

Now the Sun being at 0 17 43 30, the distance of the Meridian from the stellar Aries is 0 17-43 30, *minus* 3 10-1-19 or 9-7 42 11. This is the position of the मध्यलग्न (Madhyalagna) or the 10th भाव (bhava). The 4th भाव (bhava) is obtained by subtracting 6 signs from the 10th भाव (bhava).

The operation may be checked by finding the 4th भाव (bhava) directly thus —

The उन्नत (Unnatha) is 14 gh. 2½ vigh The rising period of 20° 28' 52" of वृषभ (Vrishabha) is

$$\frac{20^\circ\ 28'\ 52''}{30 \text{ degrees}} \times 4 \text{ gh. } 59\tfrac{1}{2} \text{ vigh.} = 3 \text{ gh. } 24{\cdot}23 \text{ vigh.}$$

The rising period of मिथुन (Mithuna) = 5 gh. 21 83 vigh. Subtracting the sum of these two from the उन्नत (Unnatha), we get 5 gh 16·44 vigh. of कटक (Kataka). The degrees, minutes, etc. corresponding to this time are

$$\frac{5 \text{ gh. } 16\ 44 \text{ vigh}}{5 \text{ gh. } 21{\cdot}83 \text{ vigh.}} \times 30^\circ = 29^\circ\ 29'\ 49''\ \cdot 28.$$

Therefore the distance between the Sun and the nadir Meridian is 20° 28' 52" of वृषभ (Vrishabha) *plus* 30° of मिथुन (Mithuna) *plus* 29° 29' 49' ·28 of कटक (Kataka) or 79° 58' 41" ·28. The Sun being at 0-17-43-30 the position of the 4th, भाव (bhava) is 0-17 43-30 *plus* 2 19 58-41 or 3-7 42 11.

लग्नं चतुर्थाद्धिबुकं कलत्रायामित्रमं मध्यविलग्नतश्च ।
खभं विलग्नाच्च विशोध्य शेषं तत्स्वंशमेकं द्विगुणं निधध्यात् ॥६॥
लग्नाम्बुजामित्रनभोगृहेषु तदन्तरालोद्भवभावसिद्धयै ।
सिद्धयन्ति भावा द्विगुणाः षडेवं शुभाशुभं चिन्त्यमशेषमेभिः ॥७॥

Slokas 6 and 7. Subtract the figures of the Lagna *from those of the fourth (भाव-bhava); the fourth from* the seventh, the seventh from the tenth, and the tenth from the Lagna. Take a third and two thirds of the first remainder and add them separately to the first (भाव) bhava to obtain the two succeeding ones. Take a third and two thirds of the second remainder and add them separately to the fourth bhava to get the fifth and the sixth. Deal similarly with the other two remainders and get the bhavas intermediate between the seventh and the tenth.

केशवपद्धतिः—

त्र्यंशो व्यस्तलग्नस्य भूयमहतो योज्यस्तनौ द्विच्युतौ
बन्धौ तेपि च साङ्गभास्तनुमुखाः ॥

The fourth bhava is	3— 7°—42′—11″
The Lagna is	0—14 —31 —46
Subtracting, we get	2—23 —10 —25
A third of this is	0—27 —43 —28
By adding this result to the Lagna or the first bhava	0—14 —31 —46
we get the 2nd bhava to be	1—12 —15 —14
By adding to the Lagna	0—14 —31 —46
twice the above (0—27°—43′—28″) that is *plus*	1—25 —26 —57
we get the third bhava to be	2— 9 —58 —43

वदान्ति भावैक्यदलं हि सन्धिं तत्र स्थितः स्यादफलो ग्रहेन्द्रः ।
ऊनस्तु सन्धेर्गतभावजातमागामिजं चाभ्यधिकः करोति ॥८॥

Sloka 8. A half of the sum of two contiguous bhavas is called their Sandhi (सन्धि). A planet that is in a

Bhava sandhi (भावसन्धि) produces no effect But the planet that is short of a Sandhi (i e, on this side of it) produces the effect of the preceding bhava If it should be in excess of a Sandhi, it produces the effect of the bhava to come

Cf

आरम्भसन्धेर्यदा यदोन फल ददात्यादिमभावजातम् ।
विरामसन्धेरधिकस्तदानीमागामिभावोत्थफलप्रद स्यात् ॥

The 1st bhava is	0—14—31—46
The 2nd bhava is	1—12—15—14
Adding we have	1—26—47— 0

Dividing this by 2 we get 0—28°—23′—30″ as the Sandhi between the 1st and the 2nd bhavas

The Sandhis of the other bhavas should be similarly worked out

The Sandhi preceding a भाव (bhava) is called आरम्भसन्धि (Arambha sandhi) and that succeeding it, विरामसन्धि (Virama sandhi)

केशवपद्धति –

सन्धिर्द्वियोगोद्धित ॥

For slokas 6, 7 and 8 compare also the following from पराशर (Parasara)

लग्न सुखात् सुख कामात् काम खात् ख च लग्नत ।
त्यक्त्वाधिकद्विगुणित युज्याल्लग्नादिषु क्रमात् ॥
पूर्वापरयुतेरर्द्ध सन्धि स्याद्भावयाद्वयो ।
एव द्वादश भावा स्युर्भवन्ति हि भसन्धय ॥

Also—

लग्न पातालग्नान्मदनभवनतो वेश्मभ चव हित्वा
काम खान्मध्यलग्नात्तदपि च ततो रामभक्त च शिष्टम् ।
चन्द्रद्विघ्नश्च युज्यात्तनुभवनमुखान्ते तु भावा क्रमात्स्यु
प्राक्पश्चाद्भावयुक्तेर्दलमथ च तयो सन्धय स्यु क्रमेण ॥

The following table gives the Bhavas and their Sandhis worked out in accordance with the rules —

The 12 Bhavas with their Sandhis

	1	2	3	4	5	6	7	8	9	10	11	12
Signs	0	1	2	3	4	5	6	7	8	9	10	11
Degrees	14	12	9	7	9	12	14	12	9	7	9	12
Minutes	31	15	58	42	58	15	31	15	58	42	58	15
Seconds	46	14	43	11	43	14	46	14	43	11	43	14
	स 1 2	स 2 3	स 3 4	स 4 5	स 5 6	स 6 7	स 7 8	स 8 9	स 9 10	स 10 11	स 11 12	स 12 1
Signs	0	1	2	3	4	5	6	7	8	9	10	11
Degrees	28	26	23	23	26	23	28	[illegible]	23	23	26	28
Minutes	23	6	50	50	6	23	23	6	50	50	6	23
Seconds	30	58	27	27	58	30	30	58	27	27	58	30

भावांशतुल्यः खलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।
भावोनके चाभ्यधिके च खेटे त्रैराशिकेनात्र फलं प्रकल्प्यम् ॥९॥

Sloka 9 A planet produces the full effect of the bhava in which it is, when its distance from the Bhava-sandhi is equal to that of the Bhavamsa (भावांश = semi bhava) When the planet has a less or greater distance from a Bhava sandhi than a Bhavamsa, its effect must be ascertained by a *rule of three* process

केशवपद्धति —

शून्यं सन्धिषु भावगेऽखिलफलं स्याद्भावसन्ध्यन्तरे
ज्ञातं सन्धिखगान्तरं क्षयचयं भावाधिकेऽल्पे खगे ॥३॥

भावप्रवृत्तौ हि फलप्रवृत्तिः पूर्णं फलं भावसमांशकेषु ।
ह्रासक्रमाद्भावविरामकाले फलस्य नाशः कथितो मुनीन्द्रैः ॥१०॥

Sloka 10. Sages have declared that when a bhava begins its effect also begins. The effect becomes full in the equal portion of all bhavas (just where a bhava is divided into 2 halves). When a bhava approaches its end more and more, the effect gets less and less till at last it ceases when the end of the bhava is reached.

The effect of a planet upon a भाव (Bhava) is measured by a *fraction whose numerator is the interval between the planet and its nearest* सन्धि (Sandhi) and the denominator the interval between the सन्धि (Sandhi) above-mentioned and the भावांश (Bhavamsa) The effect is said to be increasing or decreasing according as the planet is nearer to the आरम्भसन्धि (Arambha Sandhi) or विरामसन्धि (Virama Sandhi.)

The Sun is in 0-17-43 30. Its nearest सन्धि (Sandhi) *is 0 28 23-30.* The interval between the Sun and this विरामसन्धि (Virama Sandhi) is 10° 40′. The interval between this सन्धि (Sandhi) and the भावांश (Bhavamsa) is 13° 51′44″. The effect of the planet on the 1st भाव (Bhava) is

$$\frac{10' \ 40'}{13^\circ \ 51' \ 44''} \text{ or } \cdot 7694$$

and it is decreasing or क्षय (Kshaya), because it is nearer the विरामसन्धि (Virama Sandhi).

यवनेश्वर

भावांशैः समतां ग्रहः खलु गतः पूर्णं विधत्ते फलं
सन्धिस्थो न फलप्रदोऽन्तरगतैस्त्रैराशिकेनैव च ।
भावा न्यूनमथ ग्रहस्य गणयेद्दशाधिकं चाधिपै-
र्हत्वा चाप्तमथ सन्धितोऽधिकमथ प्रोक्तं फलं भावजम् ॥

The table overleaf shows which of the planets produce the आरोह (Aroha) and which the अवरोह (Avaroha) फल (Phala).

Planet	The bhava in which it is posited	Nature of the Effect—Aroha or Avaroha	Measure or extent of the effect
Sun	First	Avaroha	·7094
Moon	Tenth	Avaroha	·5791
Mars	Twelfth	Avaroha	·0313
Mercury	Twelfth	Avaroha	·2579
Jupiter	Ninth	Aroha	·3823
Venus	First	Aroha	·9653
Saturn	First	Avaroha	·0334

जन्मप्रयाणव्रतबन्धचौलनृपाभिषेकादिकरग्रहेषु ।
एवं हि भावाः परिकल्पनीयास्तैरेव योगोत्थफलानि यस्मात् ॥११॥

इति श्रीपतिविरचितायां जातकपद्धतौ
भावाध्यायः समाप्तः

Sloka 11. Thus should bhavas be decided at the time of a birth, a journey, the assumption of a vow, the ceremony of tonsure, a royal coronation or other like ceremony and marriage. For it is by calculating bhavas that the effects due to certain combinations are found out.

End of the First Adhyaya.

द्वितीयोऽध्यायः

उक्तानि यस्माद्बहुधा फलानि व्योमौकसां दृष्टिसमुद्भवानि ।
तस्मात्प्रवक्ष्याम्यनयनं हि दृष्टेर्होराविदां दृक्फलनिर्णयाय ॥१॥

Adhyaya 2.

Sloka 1 As the effects due to planetary aspects have been described in various ways, I now set forth the method of bringing out the amount of the planetary aspect to enable astrologers to determine the effects thereof correctly

दृश्यो द्रष्टा निरहिततनुः षड्गृहेभ्योऽधिकश्चेत्
दिग्भ्यः शोध्यो विहितकलिकः खाभ्रपक्षाद्रिभक्तः ।
दृष्टिः सा स्याद्यदि शरगृहेभ्योऽधिकः पञ्चहीनो
लिप्तीभूतो धृतिशतहृतः स्याच्चतुर्भाधिकश्चेत् ॥२॥
त्यक्त्वेषुभ्यः खखरसगुणैर्वह्निभेभ्योऽधिकश्चेत्
शोध्योऽब्धिभ्यो निरचितकलः षष्टिकृत्या समेतः ।
भक्तो व्यश्वैः शतविनिहतै राशियुग्माधिकोऽपि
द्वाभ्यामूनो नवशतयुतो व्योमखाङ्काग्निभक्तः ॥३॥

Slokas 2 and 3, If the aspected when diminished by the aspecting planet exceed six signs, it is to be subtracted from 10 signs. The remainder reduced to minutes is to be divided by 7,200. The result is in Rupa and represents the amount of the aspect But if the difference should exceed 5 signs, subtract these 5 signs from it and reducing the result to kalas i e, minutes, divide it by 1,800 You will get the aspect (दृष्टि—Drishti) in Rupas When the difference exceeds 4 signs, subtract it from 5 signs and divide the result by 3600 to get the amount of the aspect. Should the difference exceed 3 signs, it is to be subtracted from 4 signs and to the remainder reduced to minutes, add 3600 and divide the sum by 7200 The result gives the amount of the aspect Next, if the difference exceed 2 signs, subtract these two signs from it

and to the remainder reduced to minutes, add 900 and divide the sum by 3600. The result represents the aspect.

एकोनितश्चैकगृहाधिकश्चेत्कलीकृतो व्यश्वशतैर्विभक्तः ।
एवं स्फुटाः खेचरदृष्टयः स्युर्दिग्भ्योऽधिकं पश्यति नो ग्रहेन्द्रः ॥४॥

Sloka 4 Lastly, should the difference exceed one sign, take away this one sign from it, and reducing the remainder to minutes, divide it by 7200. The aspect will be obtained in Rupa. In this way the exact amount of the planetary aspects can be ascertained No planet *sees beyond ten signs.*

Take the Sun as the aspecting planet. The aspected may be planets or bhavas. First, we shall take the Moon as aspected.

The Moon's position is ...	9	14	29	39
The Sun's position is ..	0	17	43	30
Subtracting the Sun from the Moon we get	8	26	45	9

As this exceeds 6 signs we have to subtract the same from 10 signs The remainder is 1 3-13 51 This when reduced to minutes is 1993 85. Dividing it by 7200 we get the Sun's aspect on the Moon to be ·277 of a Rupa. As the strength always goes to the aspected planet, the same is put down in this case as the Moon's Drigbala.

त्रिस्त्र्येकपादाः क्रमशो निधेयाः शनैश्चराचार्यमहीसुतानाम्
त्रिकर्मणोर्धीशुभयोश्च रन्ध्रचन्ध्वोः स्थितानामिह पूर्वदृक्षु ॥५॥

Sloka 5. Three quarters, half and one-fourth of a Rupa are to be superadded to the aforementioned aspects of Saturn, Jupiter and Mars respectively when these aspects fall upon what occupy 3rd and 10th, 5th and 9th, 8th and 4th places with respect to them

Take Jupiter as the aspecting planet and the Sun as the

aspe_ted one. Subtracting Jupiter from the Sun we have 4 16-18-29. As this exceeds 4 signs, subtract it from 5 signs; the remainder is 0-13-41-31. Therefore the aspect is

$$\frac{821.516}{3600} = .228.$$

स्वक्षेपाः पृथक् स्थाप्याः प्रोक्तादूनाधिकैर्लवैः ।
गुणिताः खगुणैर्भक्ता लब्धोनास्ते परिस्फुटाः ॥६॥

इति श्रीपतिविरचितायां जातकपद्धतौ
दृष्टिसाधनाध्यायो द्वितीयः

Sloka 6. The additive figures for each of these three planets are to be kept apart; they are to be multiplied by the degrees, etc, by which the difference [between the दृश्य (Drisya) and द्रष्टा (Drashta)] falls short of, or is in excess of the prescribed quantity The product is next to be *divided by* 30 *and the quotient is to be* deducted from the Kshepas (क्षेप) or additive figures The result expresses the exact amount of the (क्षेप) (Kshepa) to be added to the Drigbala (दृग्बल).

The exact amount of the क्षेप (Kshepa) to be added to the above दृग्बल (Drigbala) is

$$\frac{1}{4}\left\{1-\frac{16^{\circ}\ 18'\ 29''}{30^{\circ}}\right\} = .228.$$

Therefore the strength of Jupiter's aspect on the Sun is .228 + .228 = .456 of a Rupa.

Sripati's rules for finding the दृग्बल (Drigbala) of planets are given by केशवदैवज्ञ (Kesava Daivagna) compressed in one sloka in a different form.

संत्र्यंशिद्विसवेदसायकयमभूराश्यधमेकादिमे
द्रष्टा वर्जितदृश्यकस्य गुरुणा वेदष्ट वेदे कृताः ।
मन्देनाङ्कयमेस्त्रज्ञानगगुणेद्वाभ द्विजाः संस्कृता
भागाक्षयवृद्धिगानलत्रवेनाप्तयुद्धता दृग् भवेत् ॥४॥

It may be rendered thus :—

The excess of the aspected over the aspecting planet in signs may be any figure from 1 to 12

Excess (in signs)	1	2	3	4	5	6	7	8	9	10	11	12
Strength	0	1	3	2	0	4	3	2	1	0	0	0

0, 1, 3 2, 0 4, 3, 2, 1, 0, 0, 0 are the quarters (¼) representing the strength respectively in the 12 cases. If the aspecting planet be Jupiter and the excess be 8 and 4 signs, 4 is to be substituted for 2 If Saturn be the aspecting planet and the excess be 2 and 9 signs, put down 4 in place of 1 If Mars be the aspecting planet and the excess be 3 and 7 signs, replace 3 by 4.

In case an excess contains degrees, minutes, etc., in addition, its strength should thus be modified Find out by how much the strength denoted by the next excess increases or decreases Multiply the number of quarters representing this into the degrees, minutes, etc, and divide the product by 30 The result is to be added to, or subtracted from, the number of quarters assigned to the excess in question, according as the strength for the next is higher or lower

Let us calculate according to this method the Drgbala of the Sun got by the aspect of Jupiter.

The position of the Sun is	0	17	43	30
The position of Jupiter is	8	1	25	1
subtracting, we get	4	16	18	29

Thus the excess is between 4 and 5 signs. In the case when Jupiter is the aspecting planet, the table to be used for the quarters representing the strength in the 12 cases is

0, 1, 3, 4, 0, 4, 3, 4, 1, 0, 0 0

Thus when the excess is 4 signs, the strength is 4, and it becomes 0 when the excess is 5 signs

The actual strength of the aspect of Jupiter in the above case is $\left\{ 4 - \frac{16^\circ\ 18'\ 29''}{30^\circ} \times 4 \right\}$ quarters or

$$\frac{13^\circ\ 41'\ 31''}{30^\circ} = \text{'456 of a rupa.}$$

Cf. बृहज्जातक. II--13

त्रिदशत्रिकोणचतुरस्रसप्तमान्यवलोकयन्ति चरणाभिवृद्धितः ।
रविजामरेज्यरुधिराः परे चये क्रमशो भवन्ति किल वीक्षणेऽधिकाः ॥

The following rules are laid down by पराशर (Parasara) for finding out the दृग्बल (Drigbala) of planets —

दृश्याद्विशोध्य द्रष्टारं षड्राशिभ्योऽधिकं भवेत् ।
दिग्भ्यो विशोध्य द्वाभ्यां तु भागीकृत्य च दृष्टय. ॥

शराधिके विना राशि भागा द्विघ्नाश्च दृष्टयः ।
वेदाधिके त्यजेद्भूताद्भागा दृष्टिस्त्रिभाधिके ॥

विशोध्य युगतो द्वाभ्यां लब्धं खाग्नियुतं भवेत् ।
कराधिके विना राशिं भागास्तिथियुतास्तथा ॥

रूपाधिके विना राशिं भागा द्वाभ्यां विभाजिताः ।
त्रिदशे च त्रिकोणे च चतुरस्रे क्रमादथ ॥

शरवेदा. खरामाश्च तिथयो योजिता. क्रमात् ।
शनिदेवेज्यभौमानामेवं दृष्टिः स्फुटा भवेत् ॥

Subtract the figures representing the number of signs, degrees, minutes, etc , traversed by the seeing planet from those of the seen. If the difference should exceed 6 signs, subtract the same again from 10 signs. Divide the result by 2. The result represents the Drigbala of the aspected planet.

But if the difference exceed 5 signs only, then leave out the number representing the signs. The degree, etc , multiplied by 2 gives the amount of Drigbala of the planet.

But if the difference should exceed 4 signs only, subtract it from 5 signs. The degrees etc. that remain express the amount of Drigbala.

But if the difference exceeds 3 signs, subtract it from 4 signs. Divide this result by 2. To what you thus obtain add 30 Virupas. *The total expresses the amount of Drigbala. (1 Rupa = 60 Virupas.)*

If the difference exceeds 2 signs, leave the figure representing the signs. To the number of degrees, etc. remaining, add 15 Virupas. This will represent the Drigbala

If the difference should exceed one sign, leave out the sign. *The number of degrees, etc., divided by 2 represents the amount of* Drigbala.

The Drigbala that is thus found has to be supplemented by the addition of 45, 30 and 15 Virupas, respectively, in the case of Saturn, Jupiter, and Mars when these aspect 3rd and 10th in the case of Saturn, 5th and 9th in the case of Jupiter, and 4th and 8th in the case of Mars.

N B —Planets do not see the 2nd and 12th houses,

(ग्रहदृग्बल) GRAHADRIGBALA

	Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
रविः Ravi	...	·277	...	...	·636	...	...
चन्द्रः Chandra	·723	...	·473	·412	...	·742	·638
कुजः Kuja	...	·111	...	...	·470	...	...
बुधः Budha	...	·081	...	...	·440	...	·030
गुरुः Guru	·456	·109	·970	·940	...	·578	·116
शुक्रः Sukra	...	·246	...	...	·605	...	...
शनिः Sani	...	·776	...	...	·720	...	...
शुभदृष्टि Subha Drishti	1·179	·436	1·443	1·352	1·045	1·320	·784
पापदृष्टि Papa Drishti	...	1·164	..	...	1·826	...	...

(भावदृग्बल) BHAVA DRIGBALA

(Bhava)	1	2	3	4	5	6	7	8	9	10	11	12
रवि (Ravi) ...	·	·	·185	·583	·564	·091	·893	·795	·561	·333	·064	·
चन्द्र (Chandra) ...	·749	·518	·075	·773	·787	·518	·249	·0 9	·	·	·	·230
कुज (Kuja) ...	·	·119	·552	·836	·298	·479	1·000	·760	·399	·168	·	·
बुध (Budha) ...	·	·150	·512	·637	·237	·600	·830	·599	·368	·137	·	·
गुरु (Guru) ...	·562	·361	·928	802	·785	·159	·	·	·	·052	·392	·840
शुक्र (Sukra) ...	·	·	·216	·644	·533	029	·996	·764	·533	302	033	·
शनि (Sani) ...	·	·	401	·918	·649	·261	·553	·880	·649	·662	·598	·
शुभदृष्टि (Subha Drishti)	1·311	1·029	1·731	2·856	2·342	1·06	2·075	1·382	·901	·491	·425	1·070
पापदृष्टि (Papa Drishti)	·	·119	1·138	2·337	1·511	831	2·446	2·435	1·612	1·163	662	·

End of the Second Adhyaya.

तृतीयोऽध्यायः

बलावबोधेन विना दशादिक्रमावबोधो न भवेद्यतोऽतः ।
तत्स्थानदिक्कालनिसर्गचेष्टादृग्भेदभिन्नं कथयाम्यशेषम् ॥१॥

Adhyaya 3

Sloka 1 As there can be no knowledge of the order of the periods and the sub periods, etc of one's life without a knowledge of the strength of planets, I proceed to set forth this strength in its entirety, differentiated as it is by the circumstances—position, direction, time, nature, *motion and aspect*—of the planets

नीचोनो द्युचरोऽधिको यदि भवेत् षड्भात्तदा प्रच्युत-
श्चक्रात् क्लृप्तकलः खखाष्टखकुभिर्भक्तो बलं तुङ्गजम् ।
पादोनं तु बलं त्रिकोणगृहगं स्वर्क्षे दलं च त्रयो
वस्वंशा ह्यधिमित्रभेऽथ चरणो मित्रे समर्क्षेऽष्टमः ॥ २ ॥

Sloka 2 When a planet diminished by its depression figures is in excess of 6 signs, it is to be subtracted from *12 signs* and the *difference reduced* to minutes is to be divided by 10,800. The resultant Rupa is the exaltation-strength (उच्चबल-Uchchabala) of the planet. If the planet should be in its Moolatrikona, it has ¾ths of a Rupa; if in its own house its strength is ½ a Rupa. If it is in a very friendly house, its strength is measured by ⅜ths of a Rupa In a friendly house its strength is ¼th of a Rupa In a neutral house it is ⅛th of a Rupa.

The Sun's position is	.	0	17	43	30
Its depression is	...	6	10	0	0
The difference is . .	...	6	7	43	30

Since this exceeds 6 signs, it has to be subtracted from 12

signs. The remainder is 5-22-16-30. Therefore the उच्चबल (Uchchabala) of the Sun in Rupa is

$$\frac{10336.5}{10800} = .957$$

Cf. पराशर

नीचोन तु ग्रहं भार्गाधिकं चक्राद्विशोधयेत् ।
भागीकृत्य त्रिभिर्भक्त फलमुच्चबलं भवेत् ॥

Subtract the figures representing the depressed position of a planet from those representing its actual position (*e.g.*, Depressed position of the Sun is 10 degrees in Tula or 6 signs 10°) If the difference exceeds 6 signs, subtract it from 12 signs. Reduce this result to degrees and divide by 3. What is obtained represents the उच्चबल (Uchchabala) in virupas of the planet.

Table showing the उच्चबल (Uchchabala of the planets.

Planets	Exaltation strength	Neecha		Planets	Exaltation strength	Neecha	
Ravi	·957	6	10	Guru	·186	9	5
Chandra	·397	7	3	Sukra	·905	5	27
Kuja	·6/7	3	28	Sani	·014	0	20
Budha	·051	11	15				

शत्रुभे भवति षोडशांशकथाधिशत्रुभवने रदांशकः ।
एवमेव खलु सप्तवर्गजं स्याद्बलं निजपतेर्वशादिह ॥ ३ ॥

Sloka 3. In an inimical house it is $\frac{1}{16}$th and in a very inimical sign it is $\frac{1}{32}$th. The positional strength of a planet due to its being in the Saptavargas (सप्तवर्ग) should be determined in accordance with its relation to the lord of each of those vargas

सारावलिः—

नीचोनो भगणात् च्युतः षडधिकश्चेत् स्वदोश्च बलं
स्वर्क्षेऽर्द्धं समभेऽष्टमस्त्रिचरणा मूलत्रिकोणे वरम् ।
मित्रर्क्षेऽधिमित्रभे त्रयः स्मांशा वैरिभेऽष्टांशको
दन्तांशोऽरिभे गृहादिपवशात् भेदस्य सप्तैव्यवगम् ॥ ५ ॥

Saptavargas are seven fold classification of a sign into (1) राशि (Rasi), (2) होरा (Hora), (3) द्रेक्काण (Drekkana), (4) सप्तांश (Sap-

tamsa), (5) नवांश (Navamsa), (6) द्वादशांश (Dwadasamsa) and (7) त्रिंशांश (Trimsamsa). See zodiacal Chart attached.

Note that the extent of strength stated here as derivable from उच्च (Uchcha) and सप्तवर्ग (Saptavargas) of a planet is the same as the measure of the good influence mentioned in Adhyaya IV Sloka 8 *infra*

For finding out the सप्तवर्गजबल (Saptavargajabala) of any planet we must know the exact nature of the relationship existing between *this and the rest of the planets, viz.* —*whether he is a* मित्र (Mitra), अधिमित्र (Adhimitra), शत्रु (Satru), अधिशत्रु (Adhi Satru) or a सम (Sama) This has to be determined with reference to (1) the निसर्गमैत्रीचक्रम् (Nisargamaitri chakram)— the chakra showing the natural friendship or enmity between planets (*vide* जा. पा. Adhyaya II, Slokas 4?—45) and (2) the तात्कालिकमैत्रीचक्रम् (Tatkalikamaitri chakram)—the chakra showing the friendship for the time being of planets (*vide* जा. पा. Adhyaya II, Sloka 41.)

This latter kind of friendship between the several planets can be determined by finding out their relative positions, *i.e.*, by ascertaining, according to some which of the 12 bhavas they occupy in the भावचक्र (Bhava chakra) already prepared (*vide page 12 supra*) and which for convenience we shall call लग्नभावकुण्डली (Lagna bhava Kundali). Others say that the relative position of one planet *with respect to another must be determined by first casting* the भावकुण्डली (Bhava Kundali) of the latter planet (*i.e.*, by considering the latter planet as the Lagna—*vide* the example worked below) and then finding which particular भाव (bhava) in this भावचक्र (bhava chakra) the former planet is occupying

Cf. शम्भुहोराप्रकाश

तात्कालिकाः स्युः सुहृदो नभोगाः स्वत्रिक्रमायाम्बुधनव्ययस्थाः ।
एकर्क्षसप्ताष्टमधर्मपुत्रोपगास्ते रिपवो निरुक्ताः ॥
मैत्रीचक्रं भावतः केचिदुक्तं नैतच्छ्रीपत्यादिकानां मतं हि ।
एभिर्नैसर्गाख्यया स्थानसंस्थैः खेटैर्मैत्रीयोगपूर्वं विचिन्त्यम् ॥

The लग्नभावकुण्डली (Lagna bhava Kundali) already worked out will enable one to find out in which of the several bhavas with respect to the Lagna the Sun and other planets are situated; similarly, in order to determine how the planets are situated *with*

respect, say, to the Sun, we must prepare a fresh भावचक्रम् (Bhava chakram) for the Sun. This should be done by taking the Sun's position as the ascendant and determining the other bhavas on the lines laid down in the first Adhyaya We shall therefore first find out the 4th भाव (bhava) by taking the midnight as the इष्टकाल (Ishta kala) and fix up the rest in order.

The Sun's position is 0-17° 43' 30 *Half the length of the* midnight of birth is 14 gh 32 5 vigh. and the अयनांश (Ayanamsa) *is* 21° 47' 38. Adding this अयनांश (Ayanamsa) *to the position of* the Sun, we get 1 9°-31' 8" which is the tropical longitue of the Sun The portion of वृषभ (Vrishabha) yet to rise is 20°-28' 52". *The time taken for this to rise in* Lanka is

$$\frac{20° \; 28' \; 52}{30 \text{ degrees}} \times 4 \text{ gh. } 59\tfrac{1}{6} \text{ vigh or } 204 \; 24 \text{ vigh.}$$

	1	2	3	4	5	6	7	8	9	10	11	12
Signs	0	1	2	3	4	5	6	7	8	9	10	11
Degrees	17	15	13	10	13	15	17	15	13	10	13	15
Minutes	43	23	3	42	3	23	43	23	3	42	3	23
Seconds	30	16	2	47	2	16	30	16	2	47	2	16
	म 1 2	सं 2 3	म 3 4	स 4 5	स 5 6	म 6 7	स 7 8	स 8 9	स 9 10	म 10 11	म 11 12	स 12 1
Signs	1	1	2	3	4	6	7	7	8	9	10	0
Degrees	1	29	26	26	29	1	1	29	26	26	29	1
Minutes	33	13	52	52	13	33	33	13	52	52	13	33
Seconds	23	9	55	55	9	23	23	9	55	55	9	23

And the time for मिथुन (Mithuna) and कर्क (Kataka) to rise in Lanka is 10 727 gh. Total of these periods is 14 gh. 7·86 vigh. The *portion of* सिंह *(Simha) that will rise in* Lanka *in the remaining* 0 gh 25 vigh. is

$$\frac{25\times 6}{1795}\times 30^\circ = 2^\circ.07.$$

Now subtracting the अयनांश (Ayanamsa) from the above, the position of the 4th भाव (bhava) is found to be 3-10° 42′ 47″.

The 12 Bhavas and their Sandhis with reference to the Sun's position as the ascendant are set out in the previous page.

The corresponding tables for the Moon, and other planets may be similarly worked out.

From the slokas quoted from शम्भुहोरा प्रकाश (Sambhuboraprakasa) in page 24 *supra*, it will be seen that श्रीपति (Sripati) does not favour the latter view and which has also not been followed in our calculations.

The words गृहादिपवशादिह in the text admits of two interpretations. That given in the translation and followed in the example has the support of commentators like सुन्दरमिश्र (Sundaramisra) and दिवाकरदैवज्ञ (Diwakara Daivagna).

In his commentary on the sloka quoted from केशवपद्धति (Kesava Paddhati) in page 23, *supra*, दिवाकर (Diwakara) observes as follows.—

गृहादिपवशादित्यादिना खेटस्य गृहादिपवशाद्गृहमादिर्येषां ते गृहादयः *आदिशब्देन होराद्रेष्काणादीनां संग्रहः । गृहादीन् पान्ति ते गृहादिपाः* गृहादिसप्तवर्गस्वामिनस्तेषां वशात् स्वर्क्षेऽर्द्धमित्यादीनि सप्तवर्गबलानि ग्राह्याणि । तेषां सप्तानामैक्याज्जायते तत्तथा । एवं विधं बलं सप्तवर्गजबलं स्यादित्यर्थः एतदुक्तं भवति । यस्य ग्रहस्य सप्तवर्गजबलं ज्ञातुमिष्टं तस्य गृहादिस्वामी स्वाधिमित्रादिषु यद्वर्तते तदुक्तं बलं ग्राह्यमिति । अत्र कश्चिदेवं व्याचष्टे । ग्रहो यस्मिन् गृहे होरादौ वास्ति तद्गृहस्वामी होरादिस्वामी वा चेन्मूलत्रिकोणेऽस्ति तदा त्रिचरणं बलं स्वगृहे चेद्पार्द्धमित्यादि । तदश्रद्धेयम् । निखिलजातकशास्त्रविरोधात् । किं चात्र गृहादिपवशादित्युक्तेर्भ्रान्तिरपि संभवात् । परं प्राचीनग्रन्थे केनापि तथा नोक्तमिति भ्रान्त्यनवकाश इति मिथ्या ऊचु । तथा च सारावलीवाक्यम् ।

स्वोच्चे स्थित शुभफलं प्रकरोति पूर्णं नीचार्कगस्तु विफलं रिपुमन्दिरेऽल्पम् ।
पादं फलस्य हितभे स्वगृहे तथार्द्धं पादत्रयं गगनगः स्थितवांस्त्रिकोणे ॥ इति

अत्र स्वोच्चादिस्थानेषु स्थितवान् गगनगो ग्रहः संपूर्णादि शुभं फलं ददातीत्युक्तं परं स्वोच्चादिषु स्थितो गृहस्वामी संपूर्णादि फलं ददातीति नोक्तमेव तस्माद्

गृहादिस्वामिनि स्वभस्थे रूपार्द्धं बलमित्यादि व्याख्यानमसदेवेति प्रतीमः। पराशर जातकेऽपि ।

मूलत्रिकोणस्वर्क्षाधिमित्रमित्रसमारिषु ।
अधिशत्रुगृहे चापि स्थितानां क्रमशो बलम् ॥
भूताब्धय शरामाश्च नखाम्बिधिर्दिशो युगाः ।
द्वाविति—

अत्रापि मूलत्रिकोणादिस्थितानां वर्गेशानां बलं स्यादिति नाभिहितमेव ॥

We shall now proceed to find out the सप्तवर्गजबल (Saptavargaja-bala) of the Sun in the example

He is occupying the Rasi of मेष (Mesha) a sign owned by Mars who is his अधिमित्र (Adhimitra). The strength on this account is ·375 of a Rupa. He is in a hora owned by the Moon, who is also his अधिमित्र (Adhimitra) He gets therefore another ·375 of a Rupa on this account

He is in the द्रेक्काण (Drekkana) of Simha, his स्वक्षेत्र (Swakshetra), and is thus entitled to ·5 of a Rupa. For the same reason he gets ·5 of a Rupa for his being in the सिंहसप्तांश (Simha Saptamsa), Mercury, the lord of Kanya whose नवांश (Navamsa) is occupied by the Sun is a मित्र (Mitra) of the Sun The Sun gets therefore only ·25 of a Rupa. He is occupying the वृश्चिकद्वादशांश (Vrischika dwadasamsa), *i e*, an अंश (Amsa) owned by Mars, his अधिमित्र (Adhimitra). He gets ·375. Lastly, he is in Jupiter's त्रिंशांश (Trimsamsa). Jupiter is his सम (Sama). The Sun's बल (Bala) on this account is ·125. Thus, he gets in all ·375 *plus* ·375 *plus* ·5 *plus* ·5 *plus* ·25 *plus* ·375 *plus* ·125=2·5 Rupas.

It should here be noted that ¾ths of a Rupa is to be allotted for a planet only when it is in its मूलत्रिकोणराशि (Moolatrikona Rasi) and not when it occupies a होरा (Hora) or any other of the 6 Vargas (other than राशि Rasi) owned by the planet's मूलत्रिकोण (Moolatrikona) sign In the latter case the strength that should be taken account of *would be only so much (which in any case does not exceed ·375)* as is laid down for the particular kind of relationship the planet in question bears with the lord of this मूलत्रिकोण (Moolatrikona) sign.

cf श्रीपतः.

स्वगृहादिगतानां यद् ग्रहाणामुदितं बलम् ।
तदेव सप्तवर्गेऽपि तदीशस्य वशाद्भवेत् ॥

and the following commentary of दिवाकर (Divakara) on the same —

अत्र स्वगृहादात्युच्चत्वाद्धारादिषु न त्रिरोणा वय इति सिद्धम्।

Thus, in the example, the Sun though occupying the द्रकाण (Drekkana) and सप्तांश (Saptamsa) represented by the sign सिंह (Simha—the Sun's Moolatrikona Rasi) gets only 5 of a Rupa in each case,—on account of the sign being his Swakshetra,—instead of 75 of a Rupa. The same remark applies to Jupiter, who happens to be in a Rasi, a Drekkana Saptamsa and a Dwadas amsa all belonging to धनुस् (Dhanus). He gets ·75 of a Rupa only in the first Varga and not in the other cases

But the slokas quoted above from पराशर have been thus commented upon अत्र यस्य कस्यापि रव्याद्यन्यतमस्य सप्तवर्गेज बल ग्राह्यमस्ति तद्रह सवन्यिवर्तमानगृहहोरद्रेष्काणसप्तमांशद्वादशांशत्रिंशांशाधिपतीना मूलत्रिकोणस्वर्क्षाधिमित्रमित्र समार्धशत्रुगृहस्थिताना क्रमश भूताब्धि ४५ शराम ३० नख २० तिथि १५ दिक् १० युग ४ द्वि २ परिमित बल ग्राह्य अत्र य तत्र रव्याद्यन्यतमस्य गृहाद्यन्यतममप्तवर्गपति स्वमूलत्रिकोणे एव विधते चत्तद्दल ४५ ग्राह्यम्, etc. and would be translated thus

If the lords of the Saptavargas occupied by a planet be in their मूलत्रिकोण (Moolatrikona) स्वक्षेत्र (Swakshetra) or in the houses of an अधिमित्र (Adhimitra), मित्र (Mitra), सम (Sama), शत्रु (Satru) or an अधिशत्रु (Adhisatru), the सप्तवर्गजबल (Saptavargajabala) of the planet will be 45, 30, 20 15, 10 4 and 2 Virupas respectively '

According to this view, the सप्तवर्गजबल (Saptavargajabala) of the Sun will be worked up thus

The Sun s position is 0 17° 43' 30". Mars, the lord of the राशि (Rasi) occupied by him, is in मीन (Meena), a house of Jupiter who is an अधिमित्र (Adhimitra) His strength in the राशि (Rasi) there fore will be 375 of a Rupa The होरा (Hora) occupied by the Sun is that of the Moon who is in मकर (Makara), a sign owned by Saturn, a friend of the Moon. The Sun's बल (Bala) in the होरा (Hora) will thus be 25 of a Rupa The Sun is in the द्रेष्काण (Drekkana) of सिंह (Simha) The lord of सिंह (Simha) i e, himself, is in मेष (Mesha), a sign belonging to Mars, an अधिमित्र (Adhimitra) His बल (Bala) on this account will be 375 of a Rupa For the same reason, the Sun's बल (Bala) due to his being in the सिंहसप्तांश (Simha Saptamsa) will be 375 The नवांश (Navamsa) occupied by the Sun is कन्या (Kanya), a sign owned by Mercury and this

planet is in मीन (Meena), a house belonging to Jupiter who is his friend. So the Sun's strength due to this will be ·25 of a Rupa He is occupying the वृश्चिकद्वादशांश (Vrischika Dwadasamsa), Mars, the lord of वृश्चिक (Vrischika), is in मीन (Meena), a house of an अधिमित्र (Adhimitra). The वर्गबल (Vargabala) on this account will be ·375. Lastly, the Sun is in Jupiter's Trimsamsa. Jupiter is in धनुस (Dhanus), his मूलत्रिकोणराशि (Moolatrikona Rasi) The बल

MUTUAL RELATIONS OF PLANETS

ग्रहा.	रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
गृह ...	1. कु अधि मित्र	10 श मित्र	12 गु. अधि मित्र	12 गु मित्र	9 गु. मूलत्रि	1. कु मित्र	1 कु. मम
होरा .	4. च अधि मित्र	4 च. स्वक्षेत्र	5 र. अधि मित्र	5. र आध. मित्र	5 र मम	5. र. अधि शत्रु	4. च सम
द्रेष्काण ...	5. र स्वक्षेत्र	2 शु. मित्र	8 कु. स्वक्षेत्र	8. कु. शत्रु	9 गु स्वक्षेत्र	5 र. अधि. शत्रु	9. गु शत्रु
सप्तांश ...	5. र. स्वक्षेत्र	7. शु मित्र	12 गु अधि मित्र	11 श मित्र	9 गु स्वक्षेत्र	4. च. सम	7. शु. मम
नवांश ...	6 बु. मित्र	2 शु मित्र	12. गु अधि मित्र	11. श मित्र	1 कु अधि मित्र	5 र अधि शत्रु	9 गु. शत्रु
द्वादशांश ..	8 कु अधि मित्र	3. बु. अधि मित्र	11. श मित्र	9 गु मित्र	9. गु स्वक्षेत्र	6. बु. अधि. मित्र	12 गु शत्रु
त्रिंशांश ...	9 गु सम	12 गु मित्र	8 कु स्वक्षेत्र	10. श मित्र	1. कु अधि. मित्र	9 गु. शत्रु	7. शु सम

(सप्तवर्गजबल) Saptavargajabala

Planets	Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
Griha	375	25	375	25	75	25	125
Hora	375	5	375	375	125	·031	125
Drekkana	5	25	5	062	5	·031	062
Saptamsa	5	25	375	25	5	125	125
Navamsa	25	25	375	25	375	031	062
Dwadasamsa	375	375	25	25	5	375	062
Trimsamsa	125	25	5	·25	375	062	125
Total	2 5	2 125	2 75	1 687	3 125	905	687

(Bala) will therefore be 75 of a Rupa. The total सप्तवर्गजबल (Sapthavargajabala) of the Sun will thus amount to 375 *plus* 25 *plus* 375 *plus* 375 *plus* 25 *plus* 375 *plus* 75=? 75 Rupas

The first of the two tables printed above gives the mutual relations of planets, while the second, their सप्तवर्गजबल (Saptavargajabala) as per the former view and which alone has been adopted in these calculations throughout

युग्मभांशकगतौ शशिशुक्रौ यच्छतो हि बलपादमयुग्मे ।
भांशके रविकुजेज्यशनिज्ञास्तावदेव वितरन्ति हि सत्त्वम् ॥ ४ ॥

Sloka 4 The Moon and Venus when they are in an even sign or in a Navamsa (नवांश) owned by an even sign give ¼th of a Rupa as strength The Sun, Mars, Jupiter, Saturn and Mercury give the same amount of strength when they are in an odd sign or in a Navamsa owned by an odd sign

When the Moon or Venus occupies an even sign and also a Navamsa owned by an even sign then the strength is ¼th of a

Rupa for each circumstance. The total strength is ½ a Rupa. Similar remark applies to any one of the other planets occupying an odd sign and at the same time a Navamsa owned by an odd sign.

Cf. केशवपद्धतिः

शुक्रेन्दू समभांशके हि विषमेऽन्ये द्व्यङ्घ्रि बलम् ।

सारावली

स्त्रीक्षेत्रे शशिभार्गवौ नरगृहे शेषा बले स्थानजे ॥

Also पराशर.

...... इन्दुशुक्रौ युग्मांशे तिथिरोजांशगाः परे ।

The Moon and Venus when in a नवांश (Navamsa) owned by an even sign have स्थानबल (Stthanabala) measured by 15 Virupas. The rest when in a नवांश (Navamsa) owned by an *odd sign* have स्थानबल (Stthanabala) measured by 15 Virupas.

The Sun is in मेष (Mesha), an odd sign, and in the 6th नवांश (Navamsa) owned by कन्या (Kanya), an even sign. So the Sun's अयुग्मबल (Ayugmabala) is ·25 of a Rupa.

The Moon is in मकर (Makara) and in the 5th नवांश (Navamsa) owned by वृषभ (Vrishaba) an even sign, and its युग्मबल (Yugmabala) is ·25 *plus* ·25 or ·5 of a Rupa. Mars is in मीन (Meena), an even sign, and in the last नवांश (Navamsa) owned by मीन (Meena). So the अयुग्मबल (Ayugmabala) of Mars is zero.

युग्मायुग्मबलम् (Yugmayugmabala)

रवि	चन्द्रः	कुजः	बुधः	गुरुः	शुक्र	शनिः
25	·5	0	·25	·5	0	·5

कण्टकाद्युपगतेषु नियोज्या रूपकार्द्धचरणा निजवीर्ये ।
भान्त्यमध्यमुखगेषु च पादः स्त्रीनपुंसकनरेषु निधेयः ॥ ५ ॥

Sloka 5. When the planets are in Kantaka (*1st*, 4th, 7th, 10th), Panapara (2nd, 5th, 8th, *11th*), *and* Apoklima (3rd, 6th, 9th, 12th), a Rupa, ½ *a Rupa* and ¼ of a Rupa respectively *are to be set down for their*

strength. When the feminine, hermaphrodite and masculine planets occupy respectively the end, the middle and the initial portion of a sign, ¼th of a Rupa is to be assigned for their strength.

केशवपद्धतिः—

केन्द्राद्येषु च रूपकार्द्धचरणान्यश्नन्ति खेटाः क्रमात् ।
स्त्रीखेटो चरमे नरा प्रथमके क्लीबा च मध्ये तथा
द्रेष्काणे वितरन्ति पादमुदितं स्यात् स्थानवीर्यं त्विदम् ॥ ६ ॥

Also गर्ग

केन्द्रस्थ. पूर्णबलो मध्यमबलः पणपरस्थितस्तद्वत् ।
आपोक्लिमग. प्रोक्तो हीनबल खेचरो मुनिभिः ॥

पराशर lays down the following :—

केन्द्रादिषु स्थिता स्युात् षष्टिस्त्रिंशत्तिथिः क्रमात् ।
आदिमध्यावसानेषु द्रेष्काणेषु स्थिता. क्रमात् ॥
पुंनपुंसकयोषाख्या दद्युस्तिथिफल ग्रहाः । and adds
स्वषड्वर्गगतास्त्रिंशद्देवं स्थानबलं विदु॰ ॥

" When a planet occupies a केन्द्र (Kendra), पणफर (Panapara) or आपोक्लिम (Apoklima) sign, its strength is reckoned respectively at 60, 30 and 15 Virupas.

Planets that are masculine, hermaphrodite and feminine occupying respectively the first, second and third Drekkanas of a sign have द्रेक्काणबल (Drekkanabala) calculated by 15 Virupas. When the planets happen to be in their own षड्वर्ग (Shadvarga), the द्रेष्काणबल (Drekkanabala) is to be reckoned at 30 Virupas instead of 15 Virupas."

According to this, Jupiter would get ·5 of a Rupa instead of ·25 as shown in the statement

केन्द्रादिबलम् (Kendradibala)

रवि	चन्द्र	कुज॰	बुध	गुरुः	शुक्र॰	शनि
1	1	·25	·25	·25	1	1

There is a diversity of opinion as to what Kendras are Some take the Kendras to be लग्न (Lagna), 4th, 7th and 10th *Rasis.* Others take them to be the 1st, 4th 7th and 10th *Bhavas.* The commentator of श्रीपतिपद्धति (Sripatipaddhati) and बलभद्र (Balabhadra), the author of होरारत्न (Horaratna), hold the latter view, while पराशर (Parasara) and केशवदैवज्ञ (Kesava Daivagna) incline to the former Neither view affects the horoscope in question

Regarding masculine, feminine and hermaphrodite planets, refer to जातकपारिजात (Jatakaparijata), Adhyaya II, Sloka 27.

द्रेक्काणबलम् (Drekkanabala)

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
0	0	0	0	25	0	0

स्थानबलम् (Stthanabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Uchchabala	957	397	667	051	186	905	044
Saptavargaja bala	2 5	2 125	2 75	1 687	3 125	·906	687
Yugmayugma bala	·25	·5	0	25	5	0	5
Kendradibala	1 0	1 0	25	·25	25	1 0	1 0
Drekkanabala	0	0	0	0	25	0	0
Total	4 707	4 022	3 667	2 238	4 311	2 811	2 231

स्थानवीर्यमिदमेवमिहोक्तं दिग्बलं शृणुत पूर्वदिशोतः ।
निद्रुरू रविकुजौ रविसूनुः शुक्रशीतकिरणौ बलिनौ स्तः ॥ ६ ॥

Sloka 6 The positional strength (स्थानबल - Sttha nabala) has thus been treated of in this work. Hear the

Directional strength (दिग्बल - Digbala) from the East onwards. Mercury and Jupiter are strong in the East or Lagna Bhava, the Sun and Mars in the South or 10th Bhava, Saturn in the West or 7th Bhava, Venus and the Moon in the North or 4th Bhava

Cf जातकपारिजात

विलग्नपातालवधूनभोगा बुधामरेज्यौ भृगुसूनुचन्द्रौ ।
मन्दो धरासूनुदिवाकरौ चेद् क्रमेण ते दिग्बलशालिन स्यु ॥

Also बृहज्जातक

दिक्षु बुधाङ्गिरसौ रविभौमौ सूर्यसुत सितशीतकरौ च

यवनेश्वर

गुर्विन्दुजौ पूर्वविलग्नसस्थौ नभ स्थलस्थौ च दिवाकरारौ ।
सौरोऽस्तग शुक्रनिशाकरौ तु जले स्थितावप्यबलौ भवेताम् ॥

Also सारावली

लग्ने जीवबुधौ दिवाकरकुजौ व्योम्नि स्मरे भास्करि-
र्बन्धाविन्दुसितौ दिशाकृतमिदम् ॥

अर्कात्कुजाच्चाम्बुगृहं विशोध्यं जीवाद्बुधाच्चापि कलत्रभावम् ।
मेषूरणं भार्गवचन्द्रमोभ्यां प्राग्लग्नमुष्णांशुसुताच्च शेषम् ॥ ७ ॥
षड्भाधिकं चेद्भगणाद्विशोध्यं कलीकृतं खाभ्रगजाभ्रभूमिः ।
भजेदवाप्तं तु ककुब्बलं स्यादतः परं कालबलं प्रवच्मि ॥ ८ ॥

Slokas 7 and 8 Subtract the 4th Bhava from the Sun and Mars, the 7th Bhava from Jupiter and Mercury, the 10th Bhava from Venus and the Moon, and the Lagna Bhava from Saturn If the remainder should be in excess of 6 signs, subtract it from 12 signs Reducing the result to minutes, divide the same by 10,800 What is obtained is the Directional strength (दिग्बल - Digbala) in Rupas I shall proceed to state the Temporal strength (कालबल Kalabala) of planets.

Let us find the Sun's Digbala.

The Sun's position is	...	0	17°	43'	30"
The 4th Bhava is	...	3	7	42	11
Subtracting, we get	...	9	10	1	19

Since this exceeds 6 signs, we have to subtract the same from 12 signs

The result is	...	2	19	58	41

This, reduced to minutes is 4798·7

Dividing by 10800, we get the Sun's Digbala as ·444.

cf. पराशर—

अर्कात्कुजात् सुखं जीवाज्ज्ञाच्चास्तं लग्नमार्कितः ।
मध्यलग्नं भृगोश्चन्द्राच्छित्वा षड्भाधिके सति ॥
चक्राद्विशोध्य रामाप्तं भागीकृत्य च तद्बलम् ।

That is,

"Subtract the 4th bhava from the Sun as well as from Mars. Subtract the 7th bhava from Jupiter as well as Mercury. Subtract the 1st bhava from Saturn Subtract the 10th bhava from Venus and the Moon When the difference in the several cases exceed six signs, subtract it from 12 signs. Divide the result by 3. What is obtained is to be reduced to degrees, etc. The result constitute दिग्बल (Digbala) in Virupas, etc."

केशवपद्धतिः—

मन्दाल्लग्नमिनात्कुजाच्च हिबुकं शोध्यं विधोर्भार्गवा-
न्माध्यं ज्ञाद्गुरतोऽस्तमत्र रसभाप्युष्टं त्यजेच्चक्रतः ।
दिग्वीर्यं रसहृत्तु ॥

Directional strength (दिग्बलम्-Digbala) of planets.

रवि	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
·444	·037	·554	·260	·887	·535	·074

नक्तंबला भौमाशशाङ्कमन्दा गुर्वर्कशुक्रा दिनशक्तयः स्युः
सदेन्दुपुत्रो दिनशक्तिभाजां ग्राह्यो बुधैरुन्नतसंज्ञकालः ॥ ९ ॥

नतस्तमोर्वीर्यनतों पलीकृतः खखाष्टचन्द्रैर्विहृतो बलं भवेत् ।
बुधस्य रात्रौ च दिवा च रूपकं निधेयमेतत्समयोद्भवं बलम् ॥१०॥

Slokas 9 and 10 Mars, the Moon and Saturn have strength by night. Jupiter, the Sun and Venus have potency by day Mercury is strong at all times In the case of planets having strength by day, take the उन्नत (Unnata) and in the case of those strong by night, take the नत (Nata) Reduce each to palas, *i e*, vighatikas and divide the same by 1800 The result is Natonnatabala (नतोन्नतबल) in Rupas Temporal strength of this kind in the case of Mercury, by day as well as by night, should be put down as one Rupa.

जातकपारिजात

निशीन्दुमन्दशत्रनिना परेऽहनि ॥ बुध सदा ॥

सारावली

जीवार्कस्फुजितोऽह्नि विच सतत मन्दन्दुभौमा निशि ॥

Also बृहज्जातक

निशिशशिकुजसौराः सर्वदा ज्ञोऽह्नि चान्ये ॥

For determining the actual strength, *cf.* पराशर.

आमध्याह्नादर्द्धरात्राद्दिवारात्रिरि नि क्रमात् ।
अर्कभार्गवसूरीणां द्विघ्ना नाड्यो गता दिवा ॥
भौमचन्द्रशनीनां तु षष्टिभ्यो वनयेदिमा ।
दिवाबलमिति प्रोक्त बल नैश ततोऽन्यथा ॥
षष्टिरेव सदा ज्ञस्य ॥

"From midnight to midday is called day. From midday to midnight, it is called night The past nadis (ghatikas) during the day (*i e*, from midnight to midday) multiplied by 2 gives the दिवाबल (Divabala) in Virupas of the Sun, Venus and Jupiter. Subtract this from 60 nadis The balance gives the दिवाबल (Divabala) of Mars the Moon and Saturn. The process is to be reversed for the night That is the past nadis multiplied by two are to constitute the रात्रिबल (Ratribala) of Mars, the Moon and Saturn And the defect of this from 60 nadis is the रात्रिबल (Ratribala) of the

Sun, Venus and Jupiter. Mercury has 60 Virupas for this strength at all times (both during the day and night)."

केशवपद्धतौ—

.... अथो समयजं रूपं सदा स्याद्विद-
स्त्रिशद्धतं नतोन्नते शशिकुजार्किणां परेषां बले ॥ ७ ॥

नतोन्नतबलम् (Natonnatabala)

रवि	चन्द्र	कुजः	बुध	गुरुः	शुक्र	शनि
·468	·532	·532	1·00	·468	·468	·532

ऽयर्कः शशी षड्भवनाधिकश्चेच्चक्राद्विशुद्धोथ कलीकृतोऽसौ ।
चक्रार्द्धलिप्ताविहृतो बलक्षपक्षे बलं स्यादथ कृष्णपक्षे ॥ ११ ॥
तदेव रूपाच्च्युतमेव कृत्वा जगुर्बुधाः पक्षबलं ग्रहाणाम् ।
बलक्षपक्षे शुभखेचराणां पापग्रहाणाममिते च पक्षे ॥ १२ ॥

Slokas 11 and 12 The Moon diminished by the Sun when found greater than 6 signs should be subtracted from 12 signs, and the difference reduced to minutes should be divided by 10,800. The result is the Pakshabala (पक्षबल) in Rupa of the benefic planets in the light half of the month. The same subtracted from a Rupa is their Pakshabala during the dark half of the month. Wise men say that the Pakshabala of the benefic planets in the light half of the month corresponds to the Pakshabala of the malefic planets during the dark half and *vice versa.*

This is given tersely and elegantly by Kesava Daivagna thus—

शुक्लेऽन्त्ये तिथिहृद्गतैष्यतिथयो वीर्यं सतां भूच्युतं
पापानां द्विगुण विधेरिदमथ ॥

In the light half of the month the पक्षबल (Pakshabala) of benefic planets on any day is number of $\frac{\text{past Thithis (तिथि)}}{\text{Thithis(तिथि) in the (पक्ष)Paksha, i.e., 15}}$

the defect of this from unity is the पक्षबल (Pakshabala) of the malefic ones

In the dark half of the month the पक्षबल (Pakshabala) of the benefic planets on any day is number of

$\frac{\text{Thithis (तिथि) to come}}{\text{Thithis (तिथि) in the पक्ष (Paksha) } i.e., 15}$. The defect of this from unity is the पक्षबल (Pakshabala) of the malefic ones.

Cf पराशर

चन्द्रादर्कं विशोध्य च ॥
अङ्काधिके विशोध्याथ्द्वादशाकृत्य त्रिभिर्भजेत् ।
पक्षजं बलमिन्दुज्ञशुक्रार्याणां तु पठित ॥

Subtract the Sun from the Moon If the difference exceed 6 signs, subtract it from 12 signs Reduce the result to degrees, etc Divide this result by 3 What is obtained is the पक्षबल (Pakshabala) in Virupas of the Moon Mercury, Venus and Jupiter The defect of this from 60 will give the पक्षबल (Pakshabala) of the Sun, Mars and Saturn

Some consider Mercury malefic when associated with malefic planets The Moon is regarded as benefic whether waxing or waning The commentator on श्रीपतिपद्धति (Sripatipaddhati) would treat बुध (Budha) as always benefi

Also see जा पा II—9, pp 49—50

पक्षबलम् (Pakshabala)

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
481	518	481	518	518	518	481

अह्नस्त्रिभागेषु बलं सरूपं सौम्यार्कतिग्मांशुभुवां क्रमेण ।
कार्यं तुषारांशुसितासृजां च रात्रौ सदैवामरपूजितस्य ॥ १३ ॥

Sloka 13. There are 3 equal divisions made of the day and 3 equal divisions made of the night These taken in their order are owned by Mercury, the Sun, Saturn, the Moon, Venus and Mars The lord of the

particular division of day in which a birth, etc, takes place has the strength of a Rupa Jupiter has this strength (of a Rupa) at all times.

Cf. पराशर.

हित्वान्येषामहोरात्रि त्रिभागीकृत्य यत्र तु ।
जन्मलग्नतदंशाधिपस्ते षष्टिबलम् भवेत् ॥
आधाने चित्प्रवेशे तु त्रिंशद्भूतांशका बलम् ।
ज्ञार्कमन्देन्दुशुक्राराः पतय सर्वदा गुरु ॥

" Divide the day into 3 equal parts and the night also into 3 equal parts The lord of that portion whether of day or night in which the birth happens has 60 Virupas as his दिनरात्रित्रिभागबल (Dhina ratri Tribhagabala) This बल (bala) in the case of conception and in the advent of the intelligent principle into the foetus चित्प्रवेश (Chitpravesa) is 30 and 45 Virupas respectively. Mercury, the Sun, Saturn, the Moon, Venus and Mars are respectively the lords of the six divisions (of day and night). Jupiter possesses this strength at all times and gets 60 Virupas during birth (according to the commentator, even during आधान (Adhana) and चित्प्रवेश Chitpravesa)

सारावली

प्राग्रात्रिभागेऽतिबल शशाङ्क शुक्रो निशार्द्धेऽवनिजो निशान्ते ।
प्रातर्बुधो मध्यदिने च सूर्य सर्वत्र जीवोऽर्कसुतो दिनान्ते ॥

Also गुणाकर

निशामुखे शीतरश्मिर्बलीयान् भृगुर्निशीथे कुसुतो निशान्ते ।
प्रातर्बुधो मध्यदिने दिनेश शनिर्दिनान्ते धिषण सदैव ॥

केशवपद्धति

अन्हस्त्र्यंशकेषु क्रमात् ।
सौम्यार्कार्किभुवा निश शशिसितारारणा च रूप सदे-
ज्यस्य ॥

दिनरात्रित्रिभागबलम् (Dinaratritribhagabala).

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
0	0	1	0	1	0	0

This divided by 7 leaves a remainder 6 which shows the day of birth to be Friday The वारप (Varapa), *i e*, the lord of the week day is therefore Venus

Dividing the same number of elapsed terrestrial days by 360 and 30 separately, we get the two quotients 1,984,455,850 and 23,813,470,204 denoting the years and months elapsed since the creation According to the rule given before, these quotients have to be multiplied respectively by 3 and 2 and the product in each case increased by 1 and divided by 7. The respective remainders are 5 and 6. Therefore the lord of the year or वर्षप (Varshapa) is Jupiter and that of the month, मासप (Masapa), Venus

The word होरा (Hora) means an hour, *i e*, 1/24th part of a day as well as half of a Rasi Some take it in the former sense and others in the latter. The lords of the horas (होरा) according to the first view are 7, *viz* Jupiter, Mars the Sun, Venus, Mercury, the Moon and Saturn recurring in the same order. The lord of each week day is the lord of the 1st hora For instance, the 1st hora on Sunday belongs to the Sun, the next to Venus, the third to Mercury, the 4th to the Moon, the 5th to Saturn the 6th to Jupiter, the 7th to Mars, the 8th again to the Sun and so on The last *i.e*, the 24th belongs to Mercury, so the 25th *i e*, the 1st hora on Monday, belongs to the Moon. This is called कालहोरा (Kalahora).

The following Rule is given in मुहूर्तमार्तण्ड (Muhurthamarthanda) for finding the lord of the होरा (Hora) at any given time

द्विघ्नोऽर्कोनविलग्नके रविसितज्ञेन्द्वार्किजीवारजो-
होरेशा घपते ॥

Ascertain the Lagna at the time and subtract the Sun from the Lagna *Multiply the difference by 2. If the number of signs exceeds 7*, divide it by 7. The remainder will show the order of the होरा (Hora). The lord of the 1st होरा (Hora) being the lord of the week day taken, a certain the lord of the होरा (Hora) in question in the order shown in the formula

रविसितज्ञेन्द्वार्किजीवारजो होरेशा घपते ॥

To calculate the lord of the होरा (Hora) in the horoscope, we proceed thus.

The Lagna is	... 0 14 31-46
The Sun's position is	... 0 17-43-30
Subtracting, we get	... 11-26 48 16

Multiplying this result by 2, we have 23 23 36 32, so that it is the 24th hora counting from that of Venus i.e, the Moon's.

The subjoined table gives the aggregate कालबल (Kalabala) i. e, the Temporal strength of the planets.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Natonnatabala	·468	·532	·532	·000	·468	468	·532
Pakshabala	·481	·518	·481	·518	·518	·518	·481
Thribhagabala	0	0	1·000	0	1 000	0	0
Varshapabala	0	0	0	0	·25	0	0
Masapabala	0	0	0	0	0	5	0
Dinapabala	0	0	0	0	0	·75	0
Horapabala	0	1 000	0	0	0	0	0
Total Kalabala	0 949	2 05	2 013	1·518	2 236	2·236	1·013

क्रान्तिः सौम्या स्वमिह परमापक्रमे दक्षिणर्णं
शुक्रादित्यक्षितिसुतमरुत्पूजितानां विधेया ।
व्यस्ता शीतद्युतिरविजयोर्ज्ञस्य नित्यं विधेया
रामाभ्यस्ता तदनु परमापक्रमेणोद्धरेत्ताम् ॥१५॥

ग्राह्यं राशिप्रभृति च फलं लिप्तिकीभूतमेत-
द्व्योमाकाशाद्रिरदखकुभिर्भाजयेद्दायनं स्यात् ।
द्विघ्नं भानोरयनजबलं पक्षवीर्यं तथेन्दोः

Slokas 15-15½. The northern declination must be put down as additive upto its farthest limit from the Equator, and the southern as subtractive, in the case of Venus, the Sun, Mars and Jupiter. This process is to be reversed in respect to the Moon and Saturn, and the declination of Mercury whether to the north or to the south is always to remain additive Multiply the amount of declination in degrees by 3 and divide the product by the maximum declination, *i e*, 24°. Viewing the quotient as Rasis, reduce it to minutes and divide this by 10 800 minutes and the result is the Ayanabala (अयनबल) in Rupa, this is to be doubled in the case of the Sun just as the पक्षबल (Pakshabala) or fortnightly strength is doubled in the case of the Moon.

The अयनबल (Ayanabala) of a planet at the Equator is ½ a Rupa. This is increased when the planet s declination increases and is *additive* but *when the declination is subtractive*, the planet s strength (अयनबल – Ayanabala) becomes proportionately diminished

Cf. सारावली

उत्तरमयन प्राप्ता शुभकजार्केन्द्रमन्त्रिणो बलिन ।
याम्य शशिरविपुत्रौ द्वयेऽपि शशिन स्ववगस्थ ॥

भास्कराचार्य (Bhaskaracharya) in his work called ब्रह्मतुल्य (Brahma tulya) *alias* करणकुतूहल (Karanakutuhala) gives the following rule for finding out the क्रान्ति (Kranti) or declination of the planets North or South.

स्यु क्रान्तिखण्डानि यमाङ्गरामा ककुब्यस्नयो गोनववाहवश्च ।
षट्त्र्यश्विन खेषु भुवो द्विघ्णा युक्तायनांशग्रहबाहुभागा ॥
तिष्युद्धृता लब्धमितानि तानि योज्यानि भोग्याहतशेषकस्य ।
तिथ्यशकै क्रान्तिकला भवन्ति युक्तायनांशग्रहगोलदिक्का ॥

The maximum declination, *i e*, 24 degrees is reached when the planet has advanced 90 degrees from any one of the Equinoctial Points. Six equal divisions of 15 degrees each are made of this

90 degrees and the above rule gives the declination in minutes of a सायनग्रह (Sayanagraha)—that is a planet whose progress along the Ecliptic is measured from the Equinoctial Point—at the end of these several divisions. At the end of the first 15°, its declination is 362 minutes at the end of the 2nd, it is greater by 341′ at the end of the 3rd it is still greater by 299′ at the end of the 4th, it is further increased by 236′, at the end of the 5th it is raised by 150′ more at the end of the 6th it is still further increased by 52′.

A planet s distance from the nearest Equinoctial Point will reveal in which of these 6 divisions it is, and its declination may be determined accordingly.

Take for example the position of the Sun *viz*, 0 17 43 30
Add the अयनांश (Ayanamsa) 0 21 47 38

The distance of the Sun from the Vernal Equinox is 1 9 31 8
The Sun has advanced 9° 31′ 8″ in the 3rd division Therefore the declination $=362'+341'+\frac{9^\circ\ 31'\ 8}{15^\circ}\times 299'=892\ 737$ minutes, since this is his northern declination, this is additive It has to be added to 1440′ The total declination of the Sun from the zero point (the point where the अयनबल (Ayanabala) is nil) is 2332 737 Multiplying this by 3 and dividing by 1440, we get 4 8599 signs The अयनबल (Ayanabala) of the Sun therefore is $\frac{4\ 8599\times 30\times 60}{10800}=$ 8099 of a Rupa

This is certainly round about Kesava Daivagna s method is shorter and simpler It is this

सद्‌क्रान्तिभागैर्युता ज्ञस्य सिद्धा शनीन्द्वोर्युतोना क्रमाद्याम्यसौम्यै ।
विलोम परेषा गजाम्भोधिभक्ता भवेदायन वीर्यमर्कस्य दृग्नम् ॥ ९ ॥

Find the amount of declination in degrees from the zero point and divide this by 48 degrees (the declination from the zero point to the maximum point) The result is the अयनबल (Ayanabala) in Rupa

It will be useful to quote here what पराशर (Parasara) has said in this connection—

सायनांशग्रहभुजराशीन्पिवद्धिभि सुरै ॥
सूर्यहृत्वा क्रमाद्राशिभाग स्यादनुपातत ।
एव राश्यादिके युग्मादर्कांशार्योशान सु च ॥

मध्यस्पष्टद्युचरविवरार्द्धेन युक्ताचलोचा-
न्मध्ये स्पष्टादधिकवपुषि न्यूनके वर्जिताच ॥ १७ ॥
जह्यान्मध्यग्रहमिति भवेत्तच्च चेष्टाख्यकेन्द्रं
षड्राशिभ्योऽधिकमपनयेन्मण्डलाच्छेषकस्य ।
कृत्वा लिप्ताः शतहतगजाशाभिराप्तं फलं य-
च्चेष्टावीर्यं तदिह कथितं होरिकैर्बुद्धिवृद्धैः ॥ १८ ॥

Slokas 16½–18 If the Mean planet exceed the True planet, subtract the latter from the former and add half the difference to the शीघ्रोच्च (Sighrochcha). Where the स्पष्ट (Spashta) or True planet exceeds the मध्य (Madhya) or Mean planet, subtract the latter from the former and diminish the Sighrochcha by half this difference. From the Sighrochcha thus increased or decreased as the case may be, take away the मध्य (Madhya) or Mean planet. The result is शीघ्रकेन्द्र (Sighra - Kendra) or चेष्टाकेन्द्र (Cheshtakendra). If it exceeds 6 signs, subtract it from 12 signs. Reduce the remainder to minutes and divide the same by 10,800 minutes The resulting quotient in Rupa measures the चेष्टाबल (Cheshtabala) as explained by the wise seniors in Astrology

Kesava Daivagna expresses the same with greater brevity and clearness as follows —

मध्यस्पष्टयुतेर्दलोनितचल चेष्टाख्यकेन्द्र कुजात् ।
स्यात्तच्चेद्धगणात् च्युतं षडधिकं षड्हृच्च चेष्टाबलम् ॥

The Cheshtakendra of the planets, Mars, etc., is their Sighrochcha diminished by half the sum of their mean and true positions.

Parasara lays down the following for ascertaining the गतिबल (Gatibalas) [i.e., (i) वक्रगति (Vakragati), (ii) ऋजुगति (Rujugati), (iii) विकलगति (Vikalagati), (iv) मन्दगति (Mandagati), (v) मन्दतरगति (Mandataragati), (vi) शीघ्रगति (Seeghragati) and (vii) शीघ्रतरगति (Seeghrataragati)] of planets:

पष्टिर्वक्रगते वीर्यमनुवक्रगते दलम् ।
पादं विकलभुक्तेः स्याद्दलमेव समागमे ॥
पादं मदगतेस्तस्य दलं मंदतरस्य च ।
शीघ्रभुक्तेस्तु पादोनं दलं शीघ्रतरस्य च ॥

The strength of a planet when वक्र (Vakra) or retrograde is 60 Virupas. When अनुवक्र (Anuvakra) or progressive, it is 30 Virupas. The बल (Bala) of a planet whose light is overpowered by that of the Sun and which is विकल (Vikala) or stationary is 15 Virupas. When there is समागम (Samagama—conjunction of any one of the non luminaries with the Moon) its strength is 30 Virupas. When the planet has increasing direct motion less than the mean motion मन्दगति (Mandagati), its strength is 15 Virupas. When the planet is मन्दतर (Mandatara), *i e.*, has decreasing direct motion less than the mean motion, its strength is 7½ Virupas. When the planet is शीघ्र (Seeghra), *i.e*, has decreasing direct motion greater than the mean motion, its strength is 45 Virupas. If it is शीघ्रतर (Seeghratara) or has increasing direct motion greater than the mean motion, the strength is 30 Virupas.

To measure the चेष्टाबल (Cheshtabala) of a planet what is called its चेष्टाकेन्द्र (Cheshtakendra) should be ascertained. The method prescribed in the text for finding this चेष्टाकेन्द्र (Cheshtakendra) is very elaborate and involves a good knowledge of the laws of planetary motion, their मन्द (Manda) and शीघ्र (Seeghra) phalas (फल). It is not possible without a good study of Astronomy to go through the processes mentioned in the text correctly. As the generality of astrological students depend upon almanacs for the results of planetary motions, they should feel thankful to any one who helps to get at these results most readily at second hand. Such a one has actually come forth in the person of Mr V. B. *Ketakar of Bagalkot, Ratnagiri, Bombay Presidency. His monumental* work named ज्योतिर्गणितम् (Jyotirganitam) gives tables with the help whereof, the (शीघ्रकेन्द्र-Seeghrakendra which is identical with चेष्टाकेन्द्र-Cheshtakendra) *of planets can be accurately determined.

* *Vide* प्रौढमनोरमा (Praudhamanorama), a commentary by दिवाकरदैवज्ञ (Diwakara Daivagna) on Kesava Daivagna's जातकपद्धति sl. 10.

This book will prove a valuable companion to the student of Astro ogy as it enables him to calculate the पञ्चाङ्गम् (Panchangam) and the planetary positions at any given time from 2000 B C to 3000 A D

The चेष्टाकेन्द्र (Cheshtakendras) of the five planets from Mars as determined from Mr Ketakar's Tables are given below —

चेष्टाबलम् (Cheshtabala)

	कुज	बुध	गुरु	शुक्र	शनि
चे के.	325° 989	217° 059	216° 760	351° 085	11° 270
चे, बलम्	189	794	795	049	062

मन्दावनीसूनुशशाङ्कपुत्रवागीशशुक्रेन्दुदिवाकाराणाम् ।
एकोत्तरं रूपमगैर्विभक्तं नैसर्गिकं वीर्यमुदाहरन्ति ॥ १९ ॥

Sloka 19 The natural strengths नैसर्गिकबल (Naisargikabala) of Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun consist respectively of 1, 2 3, 4, 5, 6, 7 Rupas divided by 7.

Cf पराशर

एवं चेष्टाबलं प्रोक्तं नैसर्गिकमथो शृणु ।
षष्टिरेकेषव सप्तदश षड्विंशतिस्तत ॥
चतुस्त्रिंशत्रिवेदोका सूर्यादीना निसर्गत ।

' The नैसर्गिकबल (Naisargikabala) or natural strength of the planets from the Sun onwards is 60 51, 17, 26, 34, 43 and 9 Virupas respectively '

Also केशवपद्धति

स्यादेकोत्तररूपमद्रिविहृतं नैसर्गिकं स्याद्बलं
मन्दारज्ञसुरेज्यशुक्रशशभृत्क्षणद्युतीनां क्रमात् ॥ १० ॥

नैसर्गिकबलम् (Naisargikabala)

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
1 000	857	285	428	571	714	142

सौम्यैर्दृष्टे दृष्टितुर्यांशयुक्तं वीर्यं पापालोकिते तद्विहीनम् ।
लग्नस्यापि स्वामिनीर्यं हि वीर्यं युक्तं कार्यं तच्च जीवज्ञदृष्ट्या २०

Sloka 20. When a planet is aspected by benefic ones, a fourth of the aspect is to be added to its 5 balas [स्थानबल (Stthanabala), दिग्बल (Digbala), कालबल (Kalabala), चेष्टाबल (Cheshtabala), निसर्गबल (Nisargabala)], previously enumerated, when it is aspected by malefic planets a fourth of the aspect is to be deducted from the aggregate of the aforementioned 5 balas The result becomes the वार्य (Veerya) or Shadbala (षड्बल) of the planet.

The strength of a भाव (Bhava) is the same as the strength of its lord. To this should be superadded the entire aspect of Jupiter and Mercury upon the भाव (Bhava).

Cf. पराशर.
शुभपापदृगब्ध्यंशयुतहीनानि तानि च ।
षड्बलानि ग्रहाणां स्युरेवमेकीकृतानि तु ॥

"The five बल (balas) described hitherto, *viz*, स्थानबल (Stthanabala), दिग्बल (Digbala), कालबल (Kalabala), चेष्टाबल (Cheshtabala) [including अयनबल (Ayanabala)] and नैसर्गिकबल (Naisargikabala) of a planet are to be added together. This sum is to be augmented by a fourth of the benefic aspect on the planet and diminished also by a fourth of the malefic aspect on the same The net result represents the Shadbala of the planet.

केशवपद्धति —
सद्दृष्ट्यब्धियुगुग्रदृष्टिचरणोन खेटवीर्यं भवेत्
भावानां बलमीशज च नृवतुष्पादाद्यक्रीगम्तुना ॥ ११ ॥

षड्बल (Shadbala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Stthanabala ..	4·707	4·022	3·667	7·238	4 311	2·811	2·231
Kalabala ...	0 949	2·050	2 013	1·518	2·236	2·236	1·013
Digbala ...	·444	·037	·554	·260	·887	·535	·074
Ayanabala ...	·810	·895	·662	·633	·008	·784	·126
Cheshtabala ...	·810	·518	·189	·794	·795	·049	·062
Naisargikabala	1·000	·857	·285	·428	·571	·714	·142
Total ...	8 720	8·379	7·370	5·871	8 508	7·129	3·648
¼ Subhadrishti	+·295	+·109	+·361	+·338	+·261	+·330	+·196
¼ Papadrishti ..	...	−·291	...	...	− ·156	...	...
Total Shadbala	9·015	8·197	7·731	6·209	8·613	7·459	3·844

शुभावलोकिते पुनस्तदीयदृष्टिपादयुक्
अमाधुना निरीक्षिते तदंघ्रिणा विवर्जितम् ।
नृभे क्षिपेच्च रूपकं चतुष्पदाप्ययोर्दलं
न कीटभे च किंचन स्फुटं भवेत्तनोर्बलम् ॥ २१ ॥

Sloka 21. When a भाव (bhava) is aspected by benefic planets, a fourth of the aspect goes to swell its strength; when malefic ones aspect it, its strength is to be diminished by a fourth of their aspect. If the first भाव (Bhava) should be a human Rasi, put down one Rupa as its Digbala; if a quadruped or a watery sign, its Digbala is ½ a Rupa; if a reptile, its Digbala is nothing. After

these operations, the true strength of the Lagna or the first भाव (bhava) will be obtained.

This is only a special instance of the general rule enunciated in the 23rd Sloka. If the first Bhava be a biped sign, the seventh Bhava has to be subtracted from it The difference is 6 signs exactly The Digbala is consequently a Rupa. When the first Bhava is a quadruped sign, the fourth Bhava is to be deducted from it The difference here is 3 signs more or less Hence the Digbala is put down roughly as half a Rupa

केशवपद्धति —

जायांऽम्ब्वाद्यखभोनिता खलु ततो दिग्वीर्यवत्स्युत
सद्दृष्ट्याङ्घ्रियुगुमदृष्टिचरणोन ज्ञेज्यदृग्युक्पुन ॥

जलजचतुष्पदकीटभसंज्ञाः सुखदशमास्तगता बलवन्तः ।
निजनिजसप्तमगा विबलास्ते तदितरगैरनुपातविधिः स्यात् ॥ २२

Sloka 22 The signs which are termed watery, quadruped and reptile are strong in the 4th, 10th and 7th Bhavas respectively (their strength in this case being measured by one Rupa.) They are strengthless in places which are the 7th from those mentioned above And in the intermediate places their strength is to be found out by rule of-three

दारान्मनुष्याद्द्विबुकं चतुष्पदात्तनुं च कीटाज्जलजात्खभं च ।
विशोध्य शेषं त्वधिकं रसाच्चेत् विशोध्य चक्रात्फलमादिवद्दिशेत् ॥

इति श्रीपतिविरचितायां जातकपद्धतौ
बलाध्यायस्तृतीयः

Sloka 23. Subtract the 7th भाव (Bhava) from one represented by a human Rasi, the 4th भाव (Bhava) from that which is a quadruped, the first from one which is a reptile; the 10th from one which is watery. If the remainder exceed 6 signs, subtract it from 12 signs, and get the दिग्बल (Digbala) as before, [*i e*, reduce the remainder to minutes and divide the same by 10800 as was done in finding the दिग्बल (Digbala) of planets].

The aggregate strength of a Bhava is composed of 3 items · (1) the aggregate strength of its lord, (2) a fourth of the aggregate दृष्ट (Drishti) upon it of planets both benefic and malefic, together with *the entire aspect of Jupiter and Mercury*, (3) its Dgbala ascertained with special reference to its character as a biped, a *quadruped, a watery or a reptile sign* (*vide* Jatakaparijata, Adhyaya I, Slokas 15—18)

Cf. दिवाकर

अथ त्रिधा भावफलं वदामि स्वस्वामिवीर्यं बलमुक्तमेकम् ।
नभोगवद्दृष्टिबलं द्वितीयं समग्रचान्द्रिजिदृशैवयुक्तम् ॥
धनाभिधा सौम्यदृगुग्रदृष्टिर्ऋणाभिधैवमये धनयोस्तु योग ।
धनर्णयोरन्तरमेव यागस्त्वेव विदित्वा युतिरत्र कार्या ॥
नृकीटपश्वम्बुचराणि भानि जातप्रदेशमाम्बरभोगितानि ।
यथा पडङ्गानि लवीकृतानि त्रिभिर्विभक्तानि बलानि तानि ॥

Some consider that the first half of Kumbha is a quadruped *sign and the latter half, a watery one*. But this *is not accepted* by Garga who is of opinion that the entire sign is a biped one

The signs Kataka and Vrischika have been classed as centipeds by Parasara But according to Garga and the majority of astrologers, Vrischika alone is Keeta (centiped) while Kataka is a watery one.

The strength of the lord of the 1st Bhava will be $\frac{1^\circ\ 36'\ 30''}{30^\circ}\times$ 8 613 (total strength of Jupiter) *plus* $\frac{28^\circ\ 23'\ 30''}{30^\circ}\times$ 7 731 (total bala of Mars) or 465 *plus* 7 3166=7 781.

Also पराशर

शुभदृष्टिचतुर्थांशो युत स्वशायदर्शने ।
हीनपापदृगल्पशैर्युत स्वामिबल बलम् ॥
गुरुज्ञाभ्यां तु युक्तस्य पूर्णमेक तु योजयेत् ।
मन्दाररविद्युक्तस्य बलमेकेन वर्जितम् ॥
नृयुग्मतूकपार्थोनचापपूर्वार्धकुम्भात् ।
मृगचापपरार्द्धाख्या मेषसिंहवृषादपि ॥
अङ्के कर्कटकाच्चापि मृगान्त्याद्वीच मीनभात् ।
अम्न सुप क्रमाद्दिग्ब ख दिग्वाङ्गाधिके सति ॥

चक्राद्विशोध्य राशैश्च भजेद्भागीकृतं बलात् ।
भावानां च ग्रहाणां च बलान्येवं विदुर्बुधाः ॥

"The strength of a Bhava is the total Shadbala of its lord (ascertained by processes described above) with certain additions and subtractions

If there be any benefic planets aspecting the Bhava, add a fourth of their Drigbala. And if there be malefic planets also viewing the Bhava, subtract a fourth of their Drigbala.

If Mercury and Jupiter aspect the Bhava, their entire Drigbala on that Bhava is to be further added

But if Jupiter and Mercury or one of them be in the Bhava itself, add one Rupa to the Bhava bala And if Saturn, Mars and the Sun or any one of them be in the Bhava a Rupa is to be subtracted from the Bhava bala.

Subtract the 7th Bhava from Mithuna, Tula, Kanya, the first half of Dhanus and Kumbha. Subtract the 4th Bhava from the first half of Makara, from the latter half of Dhanus, Mesha, Simha and Vrishabha. Subtract the first Bhava from Vrischika and Kataka. Subtract the 10th Bhava from the latter half of Makara and from Meena. If the difference should exceed 6 signs, subtract it from 12 signs Reduce the result to degrees. Divide this by 3. What is obtained is the Digbala of the Bhava in Virupas."

पराशर also adds

अङ्काग्नयोऽङ्गरामाश्च खाग्नि: करजलाकरा: ।
नवाग्नय: सुरा: खाग्निर्दशसंगुणिता: क्रमात् ॥
रव्यादय सुबलिनो राशीनां स्वामिनो वशात् ।
अधिकं पूर्णमेवं स्याद्दलं चेद्बलिनो मता. ॥
गुरुसौम्यरवीणां तु भूतषट्केन्दवो द्विज ।
पञ्चाग्नय: खभूतानि करभूमि सुधाकरा: ॥
खाग्नयश्च क्रमात् स्थानदिक्चेष्टासमयायने ।
सितेन्द्वोरत्यग्निचन्द्राश्च खेषव: रसाग्नय: शतम् ॥
चत्वारिंशत् क्रमाद्भौममन्दयो: षण्णव क्रमात् ।
त्रिंशत्खवेदा: ससाङ्गा नगाश्च बलिनो विदु: ॥
भावस्थानग्रहै: प्रोक्तयोगे ये योगहेतव: ।
तेषां बलीय: कर्तासौ स एवास्य फलप्रद: ॥

भावबलम् (The Strength of the several Bhavas)

	1	2	3	4	5	6	7	8	9	10	11	12
Bhavaswam bala	7 791	6 908	5 900	7 789	9 530	7 043	7 392	7 130	7 845	4 822	4 136	8 648
Bhavadr gbala	3 8	228	148	130	208	119	– 093	– 263	178	– 168	059	267
Gneyyadrigbala	562	511	1 440	1 439	1 022	7 9	830	599	368	189	392	840
Bhavad gbala	462	308	692	1 00	1 9	1 9		846	308	1 00	641	358
Bhavabala	9 133	7 955	8 180	10 358	10 939	8 100	8 129	8 312	8 343	5 843	5 110	10 113

"Planets are said to be fairly strong when their aggregate Shadbala does not fall short of the figures shown below against each planet —

Sun 390 Virupas Moon 360 ,,	Mars 300 Virupas Mercury 420 ,,	Jupiter 390 Virupas Venus 330 ,,	Saturn 300 Virupas

If the bala should exceed these figures, it is full.

The strength of a Bhava corresponds to the strength of its lord. Jupiter, Mercury and the Sun should have got under the heads of स्थान (Stthana), दिक् (Dik), चेष्टा (Cheshta), काल (Kala) and अयनबल (Ayanabala) 165, 35, 50, 112 and 30 Virupas respectively, to be called strong Venus and the Moon under the same heads should have 133, 50, 30, 100 and 40 Virupas. Mars and Saturn should have (under the same heads) 96, 20, 40, 67 and 20 Virupas.

Among the several planets which are associated with a Bhava, that planet that has the greatest Shadbala influences it most "

End of the Third Adhyaya.

चतुर्थोऽध्यायः

इष्टकष्टबलानिर्णयाद्यतो जातकोदितफलस्य निर्णयः ।
शिष्यमोहविनिवृत्तये ततस्तत्प्रसाधनमथाभिधास्यते ॥१॥

Adhyaya 4

Sloka 1. As the ascertainment of good and evil accruing to a person depends upon an accurate measurement of the good and evil forces influencing his nativity, the method of exactly determining these forces for good and evil is to be treated of in this chapter in view to remove the doubts of students of Astrology.

नीचोनिताः स्पष्टतरा ग्रहेन्द्राः षड्भाधिका मण्डलतो विशोध्याः ।
कलीकृता राशिकलाभिरन्विता भलिप्तिकाप्ताः खलु तुङ्गरश्मयः ॥

Sloka 2. First find the exact position of the planets and diminish them by their *depression figures*, if the difference exceed 6 signs, subtract it from 12 signs. Reduce the result to *minutes*. Add 1800 minutes thereto and divide the sum by 1800 minutes. The resulting figures give the exaltation *rays* उच्चरश्मि (Uchcharasmi) of the planets.

पराशर

नीचोन तु ग्रहं भार्धाधिक्ये चक्राद्विशोधयेत् ।
उच्चरश्मिर्भवेद्राशि. सैको द्विभाशसंयुत. ॥

"From the figures denoting the position of a *planet*, take away the figures denoting its *depression* point. And if the difference exceed 6 sign, subtract it from 12 signs. And to the *figure*

denoting the number of signs in the remainder add 1. The figures denoting the number of degrees minutes, etc., are to be doubled. The sum of the two results represents the उच्चरश्मि (Uchcharasmi) or the exaltation rays of the planet."

The Sun's position is 0-17-43-30
Its depression is 6-10

Subtracting, we get 6 -7-43-30

As this exceeds 6 signs subtract the same from 12 signs. The result is 5-22 16 30.

The उच्चरश्मि (Uchcharasmi) is (5+1) plus twice (22-16 30) or 6 44 33, that is, 6·742 which is the same as obtained from Sripathi's *rule, i.e., reducing 6-22 16 30 into minutes and dividing by 1800, i.e.,*

$$\frac{12136{\cdot}5}{1800} \text{ or } 6\ 742.$$

उच्चरश्मिचक्रम् (Uchcharasmi Chakra)

ग्रहा	रवि·	चन्द्र	कुज·	बुध·	गुरु	शुक्र	शनि·
रश्मय	6·742	3 383	5 003	1·307	2·119	6 431	1·264

चेष्टाख्यकेन्द्राणि कुजादिकानामुक्तानि भास्वानयनांशयुक्तः ।
त्रिभाधिकोऽर्थेन्दुरिनेन हीनश्चेष्टाख्यकेन्द्रे हि तयोर्भवेताम् ॥३॥

Sloka 3. The Cheshtakendras of the five planets beginning with Mars have been treated of already. Add the Ayanamsa (अयनांश) to the Sun and increase the sum by 3 signs The result is the Cheshtakendra of the Sun. Subtract the Sun from the Moon to obtain the Cheshtakendra of the Moon.

For the चेष्टाकेन्द्रs (Cheshtakendra) of the 5 planets Mars, Mercury, etc., *vide* Adhyaya 3, Slokas 17 and 18 *supra.*

The Sun's चेष्टाकेन्द्र (Chestakendra) = 0 17°-43'-30" *plus* 0 21°-47'-38" *plus* 3 signs = 4 9°-31'-8".

The Moon's चेष्टाकेन्द्र (Cheshtakendra) = 9 14°-29′ 39″ *minus* 0-17° 43′-30″ or 8-26°-46′ 9″.

Cf. केशवपद्धति —

सूर्येन्दुखिमयुक्तसायनराशिश्चेष्टाख्यकेन्द्रे तयो-
र्गोकिष्टेविधो वदे सुरु तत प्राग्वत् वीयाय ते ॥१२॥

Also पराशर

सायनांशार्क इन्दुश्च सन्निभो भानुवर्जितः
चेष्टाकेन्द्र कुजादीना पूर्वेऽध्याये समारितम् ॥

चेष्टाख्यकेन्द्राण्यधिकानि षड्भाचक्राद्विशुद्धानि कलीकृतानि ।
सराशिलिप्तानि खखाष्टचन्द्रैर्हृतानि चेष्टाख्यमरीचयः स्युः ॥४॥

Sloka 4 If the Cheshtakendras exceed 6 signs, they are to be subtracted from 12 signs and the difference reduced to minutes Add 1800 thereto and divide the sum by 1800 The result expresses the Cheshta rays

The Sun s चेष्टा (Cheshta) rays = 4 9 31 8 *plus* 1 or 5·3173 The Moon's चेष्टा (Cheshta) rays will be 12 signs *minus* 8-26 46 9 *plus* 1 sign or 4 3 13 51 = 4·1077

The cumbrousness of the author s rules has been pointed out more than once The उच्च (Uchcha) and चेष्टा (Cheshta) rays can be obtained by multiplying the उच्चबल (Uchchabala) and चेष्टाबल (Cheshtabala) severally by 6 and adding 1 to the product.

चेष्टारश्मिचक्रम् (Cheshtarasmi Chakra).

ग्रहा	रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
रश्मय	5 317	4 108	2 133	5 764	5 774	1·297	1·375

रूपोनितानां ग्रहदीधितीनां रूपादिना रूपचयेन यत्स्यात् ।
श्रेढीफलं तत्त्रिगुणांशुमक्तमित्युच्चचेष्टाख्यफले प्रमाण्ये ॥५॥

Sloka 5 Subtract one unit from the units representing the rays of the planets. Find the sum of the Arithmetical Progression whose first term is one and the

common difference is also one and the number of terms the number representing the net rays, and divide this sum by 3 times the rays; the results are the उच्चरश्मिफल (Uchcharasmiphala) and the चेष्टरश्मिफल (Cheshtarasmiphala).

After going through all the elaborate processes prescribed by the author, we get a result which is no other than the Uchchabala and Cheshtabala already found out (*vide* Adhyaya 3 Slokas 2 and 18). It is not clear why the student should have been bothered about the details of श्रेढ़ि -Sreidhee (Arithmetical progression). All this is pithily expressed by Kesava Daivagna thus :—

ये चेष्टोच्चबले रसैर्विनिहते सैके निजा रश्मयः
चेष्टातुङ्गबलाहतेः पदमिदेष्टं स्याद्रूपोनैकयोः ।
घातान्मूलमिदं हि कष्टमथ तद्रूपं दशाया फलम् ॥

इष्ट = $\sqrt{}$(उच्चबल × चेष्टाबल)

कष्ट = $\sqrt{}$(1-उच्चबल) (1 चेष्टाबल)

तद्घातमूलं फलमिष्टसंज्ञं ते तुङ्गचेष्टाप्रभवे फले तु ।
विशोध्य रूपादवशेषघातमूलं हि कष्टाभिधमामनन्ति ॥६॥

Sloka 6 Multiply the figures representing the two phalas (फल). The square root of the resulting product expresses the good due to the Uchcha (उच्च-exaltation) and the Cheshta balas of the planets. Subtract the two phalas (उच्चफल-Uchchaphala, and चेष्टफल-Cheshtaphala) separately from unity and multiply the remainders together. The square root of the product gives the evil that is to accrue.

The Sun's उच्चरश्मिफल (Uchcharasmiphala) is ·957.

His चेष्टरश्मिफल (Cheshtarasmiphala) is ·810.

The product of the above two, *i.e.*, ·957 × ·810 = ·775170

The Square root of it is ·880 which is the Ishta.

The Kashta = $\sqrt{\cdot 043 \times \cdot 190}$ = ·090

Similarly the Moon's Ishta = $\sqrt{\cdot 397 \times \cdot 518}$ = ·453.

The Moon's Kashta = $\sqrt{\cdot 603 \times \cdot 482}$ = ·539.

The Ishta portion of Mars = $\sqrt{\cdot 667 \times \cdot 159}$ = ·355.

The Kashta „ $\sqrt{333 \times 811} = 519$

Mercury's Ishta $= \sqrt{051 \times 794} = 201$.

„ Kashta $= \sqrt{949 \times 206} = 442$.

Jupiter's Ishta $= \sqrt{186 \times 795} = 384$

„ Kashta $= \sqrt{814 \times 205} = 408$.

Venus Ishta $\sqrt{915 \times 049}$ 210

„ Kashta $= \sqrt{095 \times 951} = \cdot 300$

Saturn's Ishta $= \sqrt{044 \times 052} = 052$

„ Kashta $\sqrt{956 \times 938} = 947$.

ग्रहाणामिष्टकष्टचक्रम् (Ishta & Kashta of Planets)

	रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
इष्ट (Ishta)	880	453	355	201	384	210	052
कष्ट (Kashta)	090	539	519	442	408	300	947

Parasara lays down a different rule for finding the इष्ट and कष्ट. He says

उच्चरश्मिवदानीय चेष्टारश्मि द्वयोर्युते ।
दलं तु शुभरश्मि स्यादष्टभ्यो वर्जितोऽशुभः ॥
उच्चचेष्टाकरौ व्येकौ दिग्भिर्हत्वा तु यान्वेत् ।
दलं चेदिष्टमन्यत्स्यात् षष्टिभ्यो वर्जितं फलम् ॥

Obtain the चेष्टा (Cheshta) rays in the same way as you got the उच्च (Uchcha) rays. Add the two results. Half of this will be शुभ (Subha) rays. The defect of this from 8 will represent the अशुभ (Asubha) ones. Again, subtract 1 from each of the figures denoting the उच्च (Uchcha) and चेष्टा (Cheshta) rays and multiply the remainders by 10 and then add 1 to either the two products. Half the result will represent the इष्ट (Ishta) and the defect of this from 60 will be the कष्ट (Kashta) portion.

Thus, the Sun's उच्चरश्मि (Uchcharasmi) is 6·742 and the चेष्टा रश्मि (Cheshtarasmi) is 5·317. His शुभरश्मि (Subharasmi) is therefore ½ (6·742+5·317) = 6·030. His अशुभरश्मि (Asubharasmi) is 8 *minus* 6·030 or 1·970.

The इष्ट (Ishta)=½ {10 (6 742−1)+10 (5 317−1)}=

$$\frac{57\ 42+43\ 17}{2}=\frac{100'59}{2}=50\ 295.$$

The कष्ट is 60 *minus* 50 295 = 9 705

पृथक् पृथक् खेटबलानि ताभ्यां हन्याद्भवेतां हि बले स्फुटे ते ।
सर्वग्रहाणां च दृशः फलाभ्यां शुभाशुभाभ्यां निहताः स्फुटाः स्युः ॥

Sloka 7 Multiply the aggregate षड्बल (Shadbala) of each planet separately by the figures representing its good and evil influence as found out in the previous sloka. The products give the rectified good and evil strengths of the planet. The aspect of each planet is also to be similarly treated (*i e*, multiplied separately by its good and evil फल-Phala as found out in the previous sloka) The products indicate the rectified good and evil aspects of the planets.

The Sun's Shadbala is	9'015	(1)
The Sun's Ishta is	880	(2)
The Sun's Kashta is	090	(3)
The product of (1) & (2) is	7 9332	
The product of (1) & (3) is	'81135	
The Moon's Shadbala is	8'197	(4)
The Moon's Ishta is	'453	(5)
The Moon's Kashta is	'539	(6)
The product of (4) & (5) is	3'713241	
The product of (4) & (6) is	4 418183	
Mars' Shadbala is	7 731	(7)
Mars' Ishta is	355	(8)
Mars' Kashta is	519	(9)
The product of (7) & (8) is	2 744505	
The product of (7) & (9) is	4 012389	
Mercury's Shadbala is	6 209	(10)
Mercury's Ishta is	201	(11)
Mercury's Kashta is	442	(12)
The product of (10) & (11) is	1 248009	

The product of (10) & (12) is	2·744378	
Jupiter's Shadbala is	8·613	(13)
Jupiter's Ishta is	·384	(14)
Jupiter's Kashta is	·408	(15)
The product of (13) & (14) is	3·307392	
The product of (13) & (15) is	3·514104	
Venus' Shadbala is	7·459	(16)
Venus' Ishta is	·210	(17)
Venus' Kashta is	·300	(18)
The product of (16) & (17) is	1·56639	
The product of (16) & (18 is	2·2377	
Saturn's Shadbala is	3·844	(19)
Saturn's Ishta is	052	(20)
Saturn's Kashta is	947	(21)
The product of (19) & (20) is	·199888	
The product of (19) & (21) is	3·640268	

इष्टकष्टगुणितानि षड्बलानि (Shadabalas-Ishta & Kashta)

	रविः	चन्द्रः	कुजः	बुधः	गुरु.	शुक्रः	शनिः
Ishta ...	7·933	3·713	2·744	1·248	3·307	1·566	0·199
Kashta ...	0·811	4·418	4·012	2·744	3·514	2·237	3·640

The Drigbala accrued to the Sun by the Moon's aspect is ·723 see page 20 *supra*. His Ishta is ·880 and Kashta ·090.

The Sun's Ishta Drigbala is therefore ·723 × ·880 or ·63624.

His Kashta Drigbala is ·723 × ·090 or ·06507.

The Drigbala by the Sun's aspect over the Moon is ·277. The Moon's Ishta is ·453 and Kashta ·539.

The Moon's Ishta Drigbala is ·277 × ·453 or ·125481.

The Moon's Kashta Drigbala is ·277 × ·539 = ·149303. Similarly in the other cases.

इष्टदृष्टिचक्रम् (Ishta Drishti Chakra)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun		125			244		
Moon	636		168	083		155	033
Mars		050			180		
Mercury		036			169		001
Jupiter	401	049	344	159		[illegible]	060
Venus		111			[illegible]		
Saturn		351			[illegible]		

कष्टदृष्टिचक्रम् (Kashta Drishti Chakra)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun		149			259		
Moon	065		245	182		[illegible]	604
Mars		060			191		
Mercury		043			179		075
Jupiter	041	059	503	415		173	109
Venus		132			246		
Saturn		418			293		

केशवपद्धतिः—

वीर्यं दृक्पृथगिष्टकष्टगुणिते द्वे चेष्टकष्टाह्वये ॥१३॥

स्वोच्चे रूपं चरणरहितं स्वत्रिकोणे स्वभेऽर्द्धं
नागांशानां त्रयमधिसुहृद्गेहगे मित्रभेऽङ्घ्रिः ।
अंशोऽष्टानां समगृहगते भूपभागोऽरिगेहे
दन्तांशः स्यादधिरिपुगृहे नीचभे शून्यमेव ॥८॥

एतच्छुभाख्यमशुभं च पुनर्ग्रहेषु
स्वोच्चादिवीर्येषु वदन्ति तदूनमेकम् ।

एवं गृहेषु शुभपापफलार्द्धमन्य-
वर्गेषु षट्सु नियतं मुनयः पुराणाः ॥९॥

Slokas 8-9. Ancient sages say that the good influence of a planet is one Rupa in its exaltation, ¾ths of a Rupa in its Moolatrikona, ½ in its Swakshetra, ⅜ths in the house of a *very* friendly planet, ¼th in a friend's house, ⅛th in the house of a neutral planet, $\frac{1}{16}$th in an inimical house, $\frac{1}{32}$nd in a *very* inimical house and nothing in its depression The evil influence of the planet in the several above positions is obtained by subtracting the good influence from unity. And in the 6 Vargas other than राशि (Rasi),—*viz*, होरा (Hora), द्रेक्काण (Drekkana), सप्तांश (Saptamsa), नवांश (Navamsa), द्वादशांश (Dwadasamsa) and त्रिंशांश (Trimsamsa)—only a half of the prescribed good and evil influences is to be calculated.

A new and different method for finding out the good and evil influences of planets through the Saptavarga table seems to be advocated here and this system is said to have the support of the Yavanas, while the one, treated in the two previous slokas of basing the इष्ट (Ishta) and कष्ट (Kashta) through the उच्च (Uchcha) and चेष्टा (Cheshta) rays, appears to have the approval of sages like Parasara and his followers. Let us take the case of the Sun in the example.

He is in Mesha, the house of an Adhimitra (अधिमित्र). The good influence is ·375 while the evil one is 1 – ·375 or 625 He is in the Moon's Hora The Moon in the present case is also an Adhimitra. The good influence is ½ of ·375 as the Varga under consideration is not a *Rasi* but a Hora. The evil influence for the same reason will be ½ of (1 – ·375) or ·312. The Sun *is in his* own Drekkana and also *in his own* Saptamsa. The good influence in each of these two Vargas will be ½ of ·5 or ·25, while the corresponding evil influence is also the same, *viz.*, ·25. The Sun is in Kanya Navamsa, a portion owned by Mercury, a Mitra (मित्र a friend). The good influence is ½ of ·25 or ·125 while the evil

influence is $\frac{1}{2}$ (1 − 25) or 375 He is in Vrischika Dwadasamsa, an Amsa owned by Mars, his Adhimitra The good influence is $\frac{1}{2}$ of 375 or 187 and the evil influence is 313 The Sun is in a Trimsamsa (त्रिंशांश) of Jupiter, a Sama (सम). The good influence on this count is $\frac{1}{2}$ of 125 or 062, the corresponding evil influence being $\frac{1}{2}$ of (1 − 125) = $\frac{1}{2}$ of 875 or 437

The Sun's good influence arising from a consideration of the Sapta Vargas is thus 375 + 187 + 25 + 25 + 125 + 187 + 062 or 1 437 His evil influence is 625 + 312 + 25 + 25 + 375 + 313 + 437 or 2 562 Similarly, with the rest of the planets.

इष्टसप्तवर्गजबलम् (Ishta Saptavargajabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	375	25	375	25	75	25	125
Hora	187	25	187	187	062	015	062
Drekkana	75	175	25	031	25	015	031
Saptamsa	25	175	187	125	25	062	062
Navamsa	125	125	187	125	187	015	031
Dwadasamsa.	187	187	125	125	25	187	031
Trimsamsa	062	125	25	125	187	031	062
Total	1 437	1 187	1 562	0 968	1 937	0 578	0 406

कष्टसप्तवर्गजबलम् (Kashta Saptavargajabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	625	75	625	75	25	75	875
Hora	313	25	313	313	438	485	437
Drekkana	25	375	25	469	25	485	468
Saptamsa	5	375	313	375	25	437	437
Navamsa	375	375	313	375	313	485	468
Dwadasamsa	313	313	375	375	25	313	469
Trimsamsa	438	375	25	375	313	468	437
Total	2 562	2 813	2 437	3 031	2 063	3 422	3 593

केशवपद्धति —

स्वोच्चे रूपं त्रिकोणे चरणविरहितं स्वर्क्षगेऽर्द्धं त्वथोऽधि-
शत्र्वाधीशर्क्षे इष्टर्क्षयुजि च चरणः स्यात्समर्क्षेऽष्टमांश. ।
भूपांशो वैरिगेहेऽप्यरिभयुजि रदांशश्च नीचे खमीशा-
दिष्ट गेहे तदूनैकमसदथ दल षट्सु कार्यं तदैक्ये ॥१४॥

षट्स्वयोः सप्तसु कोष्ठयो. प्रथमयोरिष्टासदैक्ये कृता-
ब्धेस्थाप्ये भद्रलादिषट्सु च तदर्द्धं वर्गपानां पृथक् ।
क्रूरेशोत्तया सदसद्युती निजनिजे तस्मिन् इष्टाशुभे
वर्गेट् तत्स्थखगौ जैसोः सदसतोर्घाताल्पदघ्ने स्फुटे ॥१५॥

ये खेटभोच्चादिफले शुभाशुभे सरूपवर्गार्द्धविभाजिते तथा ।
विधाय सत्कोष्ठकसप्तकावलीं विचारणीये शुभकोष्ठके ततः ॥१०॥
तद्राशिसंज्ञं भद्रलादिकेषु वर्गेषु तस्यार्द्धमतो विधेयम् ।
शेषेषु कोष्ठेषु च षट्सु तज्ज्ञैः पंक्तिद्वयेऽपि द्युचरस्य तस्य ॥११॥

Slokas 10-11. The total of the good and evil influences due to the circumstance that the राशि (Rasi) and the other 6 Vargas *occupied by a planet come under the* categories of its exaltation sign, Moolatrikona, Swakshetra, Adhimitra, etc. mentioned in sloka 8, should be divided by 4 and set down separately in the front rows of two neat tables of 7 columns each The heading of this row *in* each table is to be called गृह (Griha). And *in* each of the remaining 6 rows with the 6 several headings होरा (Hora), द्रेष्काण (Drekkana) etc. in the 2 tables, set down half of what is entered *in the first row, taking* care that the good and the evil results appear in their respective divisions.

The total good influence of the Sun as per slokas 8 and 9 *supra* is 1·437 and his evil influence is 2·552. Each of these divided by 4 give ·359 and 640 respectively. These figures have

accordingly been entered under गृह (Griha) in the two statements शुभ पक्ती (Subha panktee) and अशुभ पक्ती (Asubha panktee) Against the other 6 Vargas have been entered a half of these two figure, *viz* 179 and 320 Similarly in the other cases

शुभपक्ती (Subha panktee)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	359	297	390	242	484	144	101
Hora	179	148	195	121	242	072	050
Drekkana	179	148	195	121	242	072	050
Saptamsa	179	148	195	121	242	072	050
Navamsa	179	148	195	121	242	072	050
Dwadasamsa	179	148	195	121	242	072	050
Trimsamsa	179	148	195	121	242	072	050

अशुभपक्ती (Asubha panktee)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	640	703	609	758	516	855	898
Hora	320	351	304	379	258	427	449
Drekkana	320	351	304	379	258	427	449
Saptamsa	320	351	304	379	258	427	449
Navamsa	320	351	304	379	258	427	449
Dwadasamsa	320	351	304	379	258	427	449
Trimsamsa	320	351	304	379	258	427	449

राशीश्वरस्यापि फले तथैव खोचादिके सप्तगणप्रसूते ।
शुभाशुभाख्ये च तदीययुत्या सन्ताडयेदादिमकोष्ठकस्थे ॥१२॥
उमे फले पूर्वनिवेशिते ये कर्मक्रमः शेषगणेऽपि चैवम् ।
होरादिके स्वेश्वरजैः फलैस्तु पुनश्च हन्यात्सकलानि तानि ॥१३॥
वर्गेशतत्स्थग्रहवीर्यघातमूलेन राश्यादिकवर्गजानाम् ।
इत्थं बलानां भवति स्फुटत्वं शुभाशुभानां मुनिसम्मतं हि ॥१४॥

इति श्रीपतिविरचितायां जातकपद्धता-
विद्वषष्ठाध्यायश्चतुर्थ

Slokas 12, 13 and 14 Find also the total सप्तवर्गशुभाशुभफल (Saptavarga Subhasubha phala), as directed in slokas 8 and 9, of the lord of the house in which is the particular planet under consideration, and multiply therewith its शुभाशुभफल (Subhasubhaphala) set down in the first row of the table mentioned in slokas 10 and 11 In regard to the results of the remaining six vargas in the 9 tables the same process is to be repeated viz., of multiplying the result of each varga with the corresponding सप्तवर्ग (Saptavarga) result of its lord. Each of the seven varga-products thus resulting under the two grand divisions of शुभ (Subha) and अशुभ (Asubha) should be further multiplied by the square root of the product of the good or bad portions, as the case may be, of the entire strength of the lord of the varga concerned and the planet occupying it. It is in this way, a way approved by the sages, that we can arrive at exactitude in the measurement of the good as well as evil influences arising from राशि (Rasi) and other 6 vargas

The Sun is occupying Mesha Rasi a sign owned by Mars and Vrischika Dwadasamsa a Varga owned by the same planet The इष्टसप्तवर्गजबल (Ishta Sapthavargaja bala) and कष्टसप्तवर्गजबल (Kashta Sapthavargaja bala) of Mars as per slokas 8 and 9 are 1 562 and 2437 respectively. *Vide* statements in p 66 *supra* The Sun's

शुभपंक्ती (Subhapanktee) and अशुभपंक्ता (Asubhapanktee) are (1) 359 and 640 under Rasi and (2) 179 and 320 under Dwadasamsa, *vide* statements in p. 68 The Sun's शुभमध्यमफल (Subha Madhyama phala) and अशुभमध्यमफल (Asubha Madhyama phala) against Rasi are therefore 1 562 × 359 or 560 and 2 437 × 640 or 1 559680. The corresponding figures against Dwadasamsa will be 1 562 × 179 or 279598 and 2 437 × 320 or 779840 respectively.

He is in the Moon's होरा (Hora) His शुभमध्यमफल (Subha Madhyama phala) against Hora will be 1 187 × 179 212473. The corresponding अशुभमध्यमफल (Asubha Madhyama phala) is 2 812 × 320 = 899840.

The Sun is posited in his own Drekkana and own Saptamsa. The शुभमध्यमफल (Subha Madhyama phala) against each of these will be 1 437 × 179 or 257223 The corresponding अशुभमध्यमफल (Asubha Madhyama phala is 2 562 × 320 or 819840 His शुभमध्यमफल (Subha Madhyama phala) under Navamsa is 0 968 × 179 173272 and the अशुभमध्यमफल (Asubha Madhyama phala) will be 3 031 × 320 - 969920. The शुभमध्यमफल (Subha Madhyama phala) under Trimsamsa is 1 937 × 179 = 346723 and the अशुभमध्यमफल (Asubha Madhyama phala) is 2 063 × 320 660160. *The other entries should be similarly worked out*

SLOKAS 12 13 शुभमध्यमफल (Subhamadhyamaphala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	560	120	755	468	937	224	157
Hora	212	176	280	173	347	103	059
Drekkana ..	257	085	304	189	468	103	097
Saptamsa ..	257	085	378	049	468	085	049
Navamsa .	173	085	378	·049	378	103	097
Dwadasamsa ..	280	143	079	234	468	069	097
Trimsamsa ..	347	286	304	·049	378	139	029
Total	2 086	0 980	2 478	1 211	3 444	0 826	0 565

अशुभमध्यमफल (Asubhamadhyamaphala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	1 560	2 525	1 2°6	1 564	1 064	2 084	2 191
Hora ...	900	987	779	971	061	1 094	1·263
Drekkana ...	8°0	1·201	741	924	332	1 091	·926
Saptamsa ..	820	1 201	627	1 362	532	1 201	1 536
Navamsa	970	1 201	627	1 362	619	1 094	·926
Dwadasamsa	780	1 063	1 092	782	532	1 294	·926
Trimsamsa ...	660	724	741	1 36	619	881	1·536
Total ..	6 510	8 902	5 863	8 327	4 559	8 742	9·304

(Sloka 14)

Thus, in the statement स्पष्टशुभ (Spashtasubha) overleaf, take the case of the Sun. Against the row 'Rasi' the वर्गस्थ (Vargastha) and the वर्गेश (Vargesa) planets are the Sun and Mars respectively, and their इष्टषड्बल्स (Ishta Shadbalas) are 7 933 and 2 744 (*vide* statement in p 63 *supra*), their corresponding कष्ट (Kashta) shadbalas being 0·811 and 4 012.

$$\sqrt{7{\cdot}933 \times 2{\cdot}744} = 4\ 6645$$

$$\sqrt{0\ 811 \times 4\ 012} = 1{\cdot}8038$$

The स्पष्टशुभ (Spashtasubha) of the Sun will be ·560 × 4·6645 or 2·61212. And the स्पष्ट अशुभ (Spashta Asubha) will be 1 560 × 1 8038 or 2·813928.

The Sun's स्पष्टशुभ (Spashta Subha) against Hora will be $\sqrt{7\ 933 \times 3\ 713} \times {\cdot}212 = 5\ 4272 \times\ 212 = 1\ 1505664$, the corresponding स्पष्ट अशुभ (Spashta Asubha) being $\sqrt{0\ 811 \times 4{\cdot}418} \times {\cdot}900 = 1{\cdot}8923 \times {\cdot}900 = 1{\cdot}70352$.

स्पष्टशुभ (Spashtasubha)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	2.612	0.103	2.274	0.950	3.098	0.464	0.116
Hora ..	1.150	0.653	1.305	0.544	1.777	0.363	0.050
Drekkana ...	2.039	0.205	0.834	0.349	1.549	0.363	0.078
Saptamsa ...	2.039	0.205	1.137	0.024	1.549	0.205	0.016
Navamsa ..	0.548	0.205	1.137	0.024	1.138	0.363	0.078
Dwadasamsa ...	1.306	0.307	0.058	0.475	1.549	0.096	0.078
Trimsamsa ...	1.777	1.002	0.834	0.024	1.138	0.316	0.016
Total ...	11.471	2.680	7.579	2.390	11.798	2.170	0.432

स्पष्ट अशुभ (Spashta Asubha)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	2.814	10.128	4.715	4.856	3.739	6.241	8.372
Hora ..	1.703	4.360	1.404	1.448	1.115	1.473	5.065
Drekkana ..	0.665	3.775	2.972	3.065	1.869	1.473	3.311
Saptamsa ...	0.665	3.775	2.358	4.303	1.869	3.775	4.382
Navamsa ...	1.447	3.775	2.358	4.303	2.324	1.473	3.311
Dwadasamsa ...	1.407	3.700	4.172	2.428	1.869	3.205	3.311
Trimsamsa ..	1.114	2.852	2.972	4.30	2.324	2.469	4.382
Total ..	9.815	32.365	20.951	24.706	15.109	20.109	32.134

The following table shows the square root of the products of the good as well as the evil portions of the वर्गेश (Vargesa) and वर्गस्थ (Vargastha) planets in the given example:—

				इष्ट (Ishta or good)	कष्ट (Kashta or evil)
The Sun	×	Mars	...	4·664	1·804
The Sun	×	the Moon	...	5·427	1·893
The Sun	×	Mercury	...	3·146	1·492
The Sun	×	Jupiter	...	5·122	1·688
The Sun	×	Venus	..	3·524	1·317
The Moon	×	Mercury	...	2·152	3·481
The Moon	×	Jupiter	...	3·504	3·940
The Moon	×	Venus	...	2·411	3·143
The Moon	×	Saturn	.	0·859	4·011
Mars	×	Mercury	..	1·850	3·318
Mars	×	Jupiter	..	3·012	3·754
Mars	×	Venus	..	2·073	2·995
Mars	×	Saturn	...	0·739	3·821
Mercury	×	Jupiter	...	2·031	3·105
Mercury	×	Venus	...	1·398	2·477
Mercury	×	Saturn	...	0·498	3·160
Jupiter	×	Venus	...	2·275	2·803
Jupiter	×	Saturn	...	0·811	3·576
Venus	×	Saturn	...	0·558	2·853

End of the Fourth Adhyaya.

पञ्चमोऽध्यायः

आयुर्ज्ञानादेव होराफलानां कर्तुं यस्मान्निर्णयः शक्यतेऽत्र ।
आयुर्दायः सम्प्रदायागतोयं सच्छिष्याणां प्रीतये कथ्यतेऽतः ॥१

Adhyaya 5.

Sloka 1. Since the affirmation of proof of the events to be predicted by means of *astrology* at a person's nativity is possible only upon a correct knowledge of the extent of his life, the method of ascertaining the allotted life-period is to be treated of in this chapter just as it has been received from immemorial tradition with a view to benefit the community of *earnest students*.

In his work बृहज्जातक (Brihatjataka), वराहमिहिर (Varahamihira) has stated that the effects described for the 12 Bhavas counted from the Lagna, for the 12 Rasis from Mesha, for planetary aspects and for all Yogas (excepting नाभस-Nabhasa Yogas) will occur in the Dasa period of the planet concerned

संज्ञाध्याये यस्य यद्द्रव्यमुक्तं कर्माजीवो यश्च यस्योपदिष्टः ।
भावस्थानालोकयोगोद्भवं यत्तत्सर्वं तस्य योज्यं दशायाम् ॥

Also *vide* VII—29 *infra*.

And the Dasa periods of the several planets will be only so many years, months, days, etc., as have been contributed by them for the आयुस् (Ayus) of the native.

Cf. सारावली.

आयुषो येन यद्दत्तं सा दशा तस्य कीर्तिता ।

This explains why the author has first treated of the methods of ascertaining the आयुर्दाय (Ayurdaya) of a person.

Astrologers say that the आयुर्दाय *(Ayurdaya) is of two kinds:* (1) योगज (Yogaja) due to particular planetary yogas and (2) गणितागत *(Ganitagata) arising from mathematical calculations.*

The former has got 4 sub-divisions: *viz*, (1) रिष्टज (Rishtaja) (2) परम (Parama), (3) नियत (Niyata) and (4) अमित (Amita).

The following is an example of रिष्टज—

सिंहालिकुंभस्थितसैंहिकेयो विलोकितः क्रूरखगैर्यदि स्यात् ।
वर्षाणि सप्तैव तदीयमायुः प्रकीर्तितं जातकशास्त्रविद्भिः ॥

The same has thus been described by Kalyana Varman.

घटसिंहवृश्चिकोदयकृतस्थितिर्जीवितं हरति राहुः ।
पापैर्निरीक्ष्यमाणः सप्तमितैर्निश्चितं वर्षैः ॥ सारावली—

A परमायुर्योग (Paramayuryoga) is given in the sloka quoted below from बृहज्जातक.

अनिमिषपरमांशके विलग्ने शशितनये गवि पञ्चवर्गलिप्ते ।
भवति हि परमायुषः प्रमाणं यदि सकलाः सहिताः स्वतुङ्गभेषु ॥

This same yoga is thus described by सिद्धसेन—

मीने परमांशगते सौम्ये गवि पञ्चवर्गलिप्तस्थे ।
शेषैः परमोच्चगतैर्जातः परमायुराप्नोति ॥

Also *Cf.* सारावली

मीनोदयेंशे नवमे पञ्चविंशतिलिप्तिके ।
गवि सौम्ये स्वतुङ्गस्थैः शेषैरायुः परं भवेत् ॥

The following is an example of नियतायुस्—

लग्नाष्टमारीन्दुयुता न चेत्स्युः क्रूराः स्वभस्था यदि खेचरौ द्वौ ॥
बलान्वितावम्बरगौ भवेतां जातः शतायुः कथितो मुनीन्द्रैः ॥

The following is an example of अमितायुः—

गुरुशशिसहिते कुलीरलग्ने शशितनये भृगुजे च केन्द्रयाते ।
भवरिपुसहजोपगैश्च शेषैरमितमिहायुरनुक्रमाद्विना स्यात् ॥

The same *yoga is thus expressed in* सारावली—

कर्किलग्ने गुरुः सेन्दुः केन्द्रगौ बुधभार्गवौ ।
शेषैस्त्रिलाभषष्ठस्थैरमितायुर्भवेन्नरः ॥

बन्ध्यास्पदोदयविलग्नगतौ कुलीरे गीर्वाणनाथसचिवः सकलश्च चन्द्रः ।
जूके कवीन्दुतनयावपरे च लाभे दुश्चिक्यशत्रुभवनेष्वमितं तदायुः ॥

Also केशवपद्धतिः—

कर्कीन्दिज्यसुतोदये बुधसितौ केन्द्रे त्र्यरीशेतरै-
रायुर्वृद्धयमितं हि योगजमिहान्यच्चोच्यतेथोऽमितम् ॥

The योगज (Yogaja) Ayus may with advantage be thus looked into in more detail from other works.

गणितागतायुस् (Ganitagatayus) is classified under 5 heads: *viz.*, (1) अंशज (Amsaja), (2) पिण्डज (Pindaja), (3) नैसर्गिक (Naisargika), (4) जीवशर्मोदित (Jeevasarmodita) and (5) मिश्र (Misra). This last class has got 4 further subdivisions. There are thus 12 kinds of आयुर्दाय (Ayurdaya).

Cf. also the following quotations from गुणाकर (Gunakara) on the subject.—

> आयुर्मुनीन्द्रैर्द्विविधं प्रदिष्टं योगोद्भवं चानियताख्यमेतत् ।
> आद्यं चतुर्भेदविभिन्नमाहुरन्यत्तथा पञ्चभिरत्र भेदैः ॥
> रिष्टं परं नियतमत्र तथामितं च भेदा भवेयुरिति योगसमुद्भवस्य ।
> पैण्डं तथांशजनितं च निसर्गमन्यत् सप्तांशमिश्रमिति चानियतस्य भेदाः ॥
> पैण्डं रवेरंशभव विलग्नान्नैसर्गिकं शुभकरस्य वीर्यात् ।
> यदा त्रयोऽप्युज्झितविक्रमाः स्युस्तदा सुरेशः परमायुषः स्यात् ॥
> चन्द्रार्कयोश्चन्द्रविलग्नयोश्च लग्नेनयोः सूर्यविधूदयानाम् ।
> साम्ये बलानामिति मिश्रभेदादायुर्भवेद्द्वादशधैवमत्र ॥

It is only this latter class, *viz.*, गणितागतायुर्दाय (Ganitagatayurdaya) consisting of 8 divisions as above mentioned that has been treated of in this chapter by श्रीपत्याचार्य (Sripatyacharya).

The first sloka in the Text implies that it would be folly to calculate the phalas (फल) of a horoscope before it is ascertained what length of life the जातक (Jataka) has.

एकोनदीधितिसमादिह गच्छतो यद्रूपादिरूपचयसङ्कलितद्वयं स्यात् ।
चेष्टोच्चरश्मिजमथ स्वमरीचिभक्तं तज्ज्ञायतेत्र गुणकद्वितयं तदाख्यम्
ऊने भवेतां निजदीधितिभ्यः श्रेढीफले ते यदि रश्मियुक्ते ।
तदर्द्धिते स्वांशुभिरुद्धृते ते तद्घातमूलं गुणकः स्फुटः स्यात् ॥ ३ ॥

Slokas 2 and 3. The sums of two series in Arithmetical Progression in which the first term is 1 and the Common Difference also 1, but the number of terms 1 less than the number of चेष्टा (Cheshta) rays in the first and 1 less than the number of उच्च (Uchcha) rays in the second

—these sums when divided by the numbers representing the चेष्टा (Cheshta) and उच्च (Uchcha) rays respectively will give what are called चेष्टागुणक (Cheshtagunaka) and उच्चगुणक (Uchchagunaka) (गुणक=multiplier). But if the sums of the two series should be found to be less than the number of the rays, the rule for finding the गुणक (Gunaka) is this: Increase each sum by the number of the rays. Divide half of this result by the number representing the rays. The quotient is the गुणक (Gunaka) required. The square root of the product of the चेष्टागुणक (Cheshtagunaka) and the उच्चगुणक (Uchchagunaka) is termed the स्फुटगुणक (Sphutagunaka).

In these slokas the author has described the process for ascertaining the चेष्टागुणक (Cheshtagunaka), उच्चगुणक (Uchchagunaka) and the स्फुटगुणक (Sphutagunaka) which are necessary for the अंशायुर्दाय (Amsayurdaya).

The Sun's उच्चरश्मि (Uchcharasmi) = 6 742 Therefore the sum of the Arithmetical Progression in question is

$$(5{\cdot}742 \times 6{\cdot}742) - 2 = 19{\cdot}356282.$$

The उच्चगुणक (*Uchchagunaka*) $= \frac{19{\cdot}356282}{6{\cdot}742} = 2{\cdot}871.$

Similarly the चेष्टागुणक (*Cheshtagunaka*) *of the Sun is 2·158.*

Therefore the स्फुटगुणक (Sphutagunaka) $= \sqrt{(2{\cdot}871 \times 2{\cdot}158)} = 2{\cdot}489.$

This illustrates the general rule in sloka 2.

To take an instance *in which the sum of an Arithmetical* Progression is less than the number of rays, take Saturn· His उच्च (Uchcha) rays = 1·264. The Sum of the Arithmetical Progression in question = ·166848. This is less than his उच्च (Uchcha) rays. Therefore adding his उच्च (Uchcha) rays to the above sum and dividing the result by 2, we have ·715424. Dividing this by the number representing his rays, *viz.*, 1·264, we have for Saturn's उच्चगुणक (Uchchagunaka) ·566.

Kesava Daivagna's rule is simpler. It is this.—

ऽयल्पाश्चेत्किरणाः सरूपकिरणद्विश्चेत्त्रयोर्वाविभू

गोर्द्धं चैष्टिकतुङ्गसंभवगुणौ तद्घातमूलं स्फुटः ॥ १६ ॥

When the number of rays falls short of 3, add 1, and take a fourth of the same to get the गुणक (Gunaka) When the number exceeds 3, subtract 1 and take half the result, that will be the गुणक (Gunaka) required.

The Sun's उच्चरश्मि (Uchcharasmi) is $=6\ 742$. This is greater than 3. The गुणक (Gunaka) therefore is

$$\frac{6\ 742-1}{2}=\frac{5\ 742}{2}=2\ 871$$

The उच्चरश्मि (Uchcharasmi) of Saturn is 1 264. This is less than 3 Therefore the गुणक (Gunaka) required is

$$=\frac{1\ 264+1}{4}=\cdot 566.$$

These results are identical with those shown above.

Table showing the उच्चरश्मि (Uchcharasmi), चेष्टारश्मि (Cheshta rasmi) and स्फुट (Sphuta) Gunakas

ग्रहा	रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
उच्चरश्मिगुणका	2 871	1 191	2 001	·577	·80	2 715	566
चेष्टारश्मिगुणका	2 158	1 554	0 783	2 382	2 387	·574	594
स्फुटगुणका	2 489	1 360	1 251	1·172	1 364	1·248	579

वर्गोत्तमे स्वभवने स्वनवांशके च
स्वत्र्यंशके च गुणको द्वितयं निरुक्तम् ।
अध्यर्द्धरूपमधिमित्रगृहे सुहृद्भे
सत्र्यंशकं समगृहे खलु रूपमेकम् ॥ ४ ॥
त्र्यंशोनितं रिपुगृहेऽप्यरिभे दलं स्या-
देभ्यो गुणो भवति यः खलु कश्चिदेकः ।
वेदोद्धृतः स भगुणो गणकैः प्रदिष्टः
होरादिवर्गगुणकस्तु भवेच्चदर्द्धम् ॥ ५ ॥

Slokas 4-5. Two is the multiplier prescribed when a planet is in a वर्गोत्तम (Vargottama), in its own house, in

its own नवांश (Navamsa) and in its own द्रेष्काण (Drekkana). The multiplier is $1\frac{1}{2}$ when the planet is in the house of an अधिमित्र (Adhimitra) It is $1\frac{1}{3}$ when the planet is in the house of a मित्र (Mitra), 1 in the house of a सम (Sama) and $\frac{2}{3}$ in the house of a शत्रु (Satru) and $\frac{1}{3}$ in the house of an अधिशत्रु (Adhisatru). Any one of these multipliers divided by 4 is declared by astrologers to be the multiplier for the राशि (Rasi) and $\frac{1}{2}$ of this, the multiplier for होरा (Hora) and other vargas.

All the 4 positions, *viz.*, वर्गोत्तम (Vargottama), स्वभवन (Swabhavana,) स्वनवांश (Swaravamsa) and स्वत्र्यंश (Swatryamsa) are exemplified in the horoscope Mars is in वर्गोत्तम (Vargottama) as well as स्वत्र्यंश (Swatryamsa). Jupiter is in स्वभवन (Swabhavana) as well as स्वद्रेक्काण (Swadrekkana). The Sun is in स्वद्रेक्काण (Swadrekkana) or स्वत्र्यंश (Swatryamsa). Therefore the राशिगुणक (Rasigunaka) for each of these planets is $\frac{1}{2}$ or $\frac{1}{2}$, and the गुणक (Gunaka) for each of the other 6 Vargas is $\frac{1}{4}$.

एतेऽपि गुण्या गदिता महद्भिरपेक्षयानन्तरताडकानाम् ।
नगांशका रुद्रमिता ह्यधीष्टराशौ सुहृद्वेश्मनि मूर्छनाशाः ॥ ६ ॥
नवाश्विनो रूपमुदासराशौ कुद्ध्यंशका विश्वमिता द्विपद्धे ।
त्रयो नगांशा अधिशत्रुराशावेते भसंज्ञा निजराशिवर्जम् ॥ ७ ॥
वर्गोत्तमात्मीयनवांशदृक्काश्रिते ग्रहे तु द्वितयं गुणश्चेत् ।
एतैरधीष्टादिगुणैर्निहन्यादुदीरितं राशिगुणं पुनस्तम् ॥ ८ ॥

Slokas 6-8 .The following are also Bhagunas (भगुण) or multipliers of the राशि (Rasi) and are declared multiplicands गुण्य (Gunya) in respect to the multipliers to be mentioned later on These Bhagunas are $\frac{11}{7}$ in an अधिमित्र's (Adhimitra's) house, $\frac{22}{21}$ in a मित्र's (Mitra's) house, 1 in a सम's (Sama's) house, $\frac{13}{21}$ in a शत्रु's (Satru's or an inimical) house and $\frac{3}{7}$ in that of an अधिशत्रु (Adhisatru). And in case of there being a multiplier 2 in consequence of a planet occupying one of the 4 positions (mentioned in

the beginning of sloka 4) other than its own राशि (Rasi) i.e., वर्गोत्तमांश (Vargottamamsa), its own नवांश (Navamsa) and its द्रेष्काण (Drekkana), these Gunakas (गुणक) for अधिमित्र (Adhimitra) etc, are to be multiplied into the राशिगुणक (Rasigunaka) derived from the aforesaid multiplier 2

According to these slokas the राशिगुणक (Rasigunaka) for the Sun as well as Mars has to be multiplied by $\frac{11}{4}$ Jupiter is in his own house and therefore comes under the exception (निजराशिवर्ज्यम्).

Table showing the factors of each planet as per slokas 4—8.

ग्रहाः	रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
राशिगुणक	$\frac{1}{2}\times\frac{11}{4}$*	$\frac{1}{2}$	$\frac{1}{2}\times\frac{11}{4}$*	$\frac{1}{3}$†	$\frac{1}{2}$‡	$\frac{1}{3}$†	$\frac{1}{4}$
होरांशनववर्गगुणक	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{4}$	$\frac{1}{8}$	$\frac{1}{8}$

* $\frac{1}{2}$ for स्वत्र्य। $\frac{11}{4}$ according to slokas 5-8.

† $\frac{1}{3}$ for मित्रक्षेत्र.

‡ As per sloka 4; $\frac{3}{4}$ or $\frac{1}{2}$ is the multiplier since Jupiter is in his own decanate. But since he also occupies his own house, he comes under the exception and there is consequently no additional factor under slokas 6—8

It may be noted here that the factor—आश्रयगुणक (Asraya Gunaka)—mentioned in sloka 11 *infra*—is composed of three sub factors, viz., (1) that mentioned in slokas 4 and 5 above, (2) any additional factor that may be found possible under these, i.e., slokas 6—8 and (3) the Anantaratadakas (अनन्तरतादक) stated in slokas 9—10 *infra*

गृहादिके वर्गगणे स्वकीये द्विको गुणस्त्र्यंशनिराजितः सः ।
अधीष्टभे मित्रगृहे नवांशा निश्वे च रूपं च समस्य गेहे ॥ ९ ॥
नवांशकाः पञ्च निरोधिराशौ गुणांशकः स्यादधिवैरिणो भे ।
पूर्वं नपूर्वा गुणका य उक्ता वर्गेषु नक्तास्विह गुण्यसंज्ञाः ॥१०॥
गुण्या गुणैः स्वैरधिकारलब्धैरुक्तैर्गुणः स्यादधिमिश्रितैस्तैः ।
स्मृतो बुधैराश्रयसंज्ञितो यस्तस्य स्फुटस्यापि वधो भवेद्यः ॥११॥

तद्वर्गमूलं खलु कर्मयोग्य आयुर्विधाने गुणकार उक्तः ।

Slokas 9-11½. When the राशि (Rasi) or any of the other Vargas occupied by a planet happen to be its own, the अनन्तर ताडक (Anantara Tadaka) or the next-mentioned multiplier is 2. It becomes $\frac{3}{2}$ in the house of an अधिमित्र (Adhimitra), $\frac{13}{9}$ in the house of a मित्र (Mitra), 1 in the house of a सम (Sama), $\frac{5}{6}$ in the house of a शत्रु (Satru) and $\frac{1}{3}$ in the house of an अधिशत्रु (Adhisatru). The multipliers for the राशि (Rasi) and other Vargas (mentioned already in slokas 4 and 5) are here [in respect to the अनन्तर ताडकs (Anantaratadakas)] treated as multiplicands. And these are to be multiplied into the several multipliers which they have got appropriately assigned to them by the rule enunciated in the preceding sloka. (Slokas 9 and 10). And the sum-total of these products has been declared by the wise as आश्रयगुणक (Asrayagunaka). The square root of the product of this आश्रयगुणक (Asrayagunaka) and the स्फुटगुणक (Sphutagunaka)—*vide* slokas 2 & 3—is recognised as a factor employed in the operation for determining the life-period of a जातक (Jataka).

To give the reader a clearer insight into the several kinds of Gunakas treated in the first eleven slokas of this Chapter, I may again summarise here what the author has said till now even at the risk of being found fault with for a needless repetition.

In slokas *2 & 3*, the author has stated how the उच्चगुणक (Uchcha Gunaka) and चेष्टागुणक (Cheshtagunaka) figures are derived, and that the स्फुटगुणक (Sphuta Gunaka) is the square root of their product.

In slokas 4 *and* 5, some factors for the several planets due to a consideration of their position in the 7 vargas—Rasi, Hora, etc., are stated.

In the next 3 slokas (6, 7 and 8) some sub-factors that may be found possible due to a planet happening to be in any one of the 3 positions—वर्गोत्तम (Vargottama), स्वत्र्यंश (Swatryamsa) and स्वनवांश (Swanavamsa)—are mentioned.

In slokas 9 and 10, some more multipliers or Anantaratadakas (अनन्तरताडक) are mentioned, and which have to be multiplied into the several factors already stated in slokas 4—5 and 6—8 The आश्रयगुणक (Asrayagunaka) of a planet is the sum total of the seven such products obtained for the seven Varga positions.

Let us now find the आश्रयगुणक (Asraya Gunaka) of the Sun in the given example —

Planets	Factor as per slokas 4 & 5	Factor as per slokas 6 & 8	Factor as per slokas 9 & 10	Combined Factor
Rasi .	1	$\frac{11}{7}$	3	$\frac{55}{42}$
Hora	$\frac{1}{4}$	—	$\frac{5}{3}$	$\frac{5}{12}$
Drekkana ..	$\frac{1}{4}$	—	2	1
Saptamsa .	$\frac{1}{4}$	—	2	1
Navamsa	$\frac{1}{4}$	—	$\frac{13}{9}$	$\frac{13}{36}$
Dwadasamsa	$\frac{1}{4}$	—	$\frac{5}{3}$	$\frac{5}{12}$
Trimsamsa ...	$\frac{1}{4}$	—	1	$\frac{1}{4}$

The आश्रयगुणक (Asraya Gunaka) of the Sun will thus be the sum of $\frac{55}{42}+\frac{5}{12}+\frac{1}{2}+\frac{1}{2}+\frac{13}{36}+\frac{5}{12}+\frac{1}{4}$ or $3\frac{95}{126}=3.754$

The कर्मयोग्यगुणक (Karmayogya Gunaka)$=\sqrt{}$(स्फुटगुणक × आश्रयगुणक) $=\sqrt{(2.489\times3.754)}=3.056$

Take the case of the Moon

As per slokas 4—5, the factor for the Rasi is $\frac{1}{4}$, while it is $\frac{1}{6}$ for each of the Hora and other Vargas

There are no factors for this planet under slokas 6—8

The Anantaratadakas under slokas 9—10 are 13/9 for Rasi 2 for Hora, 13/9 for each of the 4 Vargas — Drekkana, Saptamsa, Navamsa and Trimsamsa—and 5/3 for Dwadasamsa.

The combined factors for the Rasi and the other six Vargas are, in their order, $\frac{13}{36}$, $\frac{1}{3}$ $\frac{13}{54}$, $\frac{13}{54}$, $\frac{13}{54}$, $\frac{5}{18}$ and $\frac{13}{54}$

The Moon's Asrayagunaka will therefore be the sum of the above, *i e*, $2\frac{1}{18}$ or 2.055. Similarly, for the other planets

Table showing the Anantharatadakas (अनन्तरतादक) of Planets.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	5/9	13/9	5/3	13/9	2	11/9	1
Hora ...	5/3	2	5/3	5/3	1	1/3	1
Drekkana ...	2	13/9	2	5/9	2	1/3	5/9
Saptamsa ...	2	13/9	5/3	13/9	2	1	1
Navamsa ...	13/9	13/9	5/3	13/9	5/3	1/3	5/9
Dwadasamsa ...	5/3	5/3	13/9	13/9	2	5/3	5/9
Trimsamsa ...	1	13/9	2	13/9	5/3	5/9	1

Table showing the अनन्तरतादक (Anantharathadaka) × the गुण्य (*Gunya*) [*राशि (Rasi) and होरादिगुणक (Horadigunaka)*] *of the Planets*

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	[illegible]	13/27	[illegible]	13/27	1	11/27	1/4
Hora ...	5/12	2/3	5/12	5/18	1/4	1/18	1/8
Drekkana ...	1/2	13/54	1/3	5/54	1/2	1/18	5/72
Saptamsa ...	1/2	13/54	5/12	13/54	1/2	1/6	1/8
Navamsa ...	13/36	13/54	5/12	13/54	5/12	1/18	5/72
Dwadasamsa ...	5/12	5/18	13/36	13/54	1/2	5/18	5/72
Trimsamsa ...	1/4	13/54	1/3	13/54	5/12	5/54	1/8
Total	3 [illegible]	2 1/18	3 [illegible]	1 [illegible]	3 7/12	1 5/27	0 [illegible]
Asrayagunaka	3·754	2·055	3·920	1·814	3·583	1·185	0·633

It is useful to give here Kesava Daivagna's rule for finding the आश्रयगुणक (Asrayagunaka) as it serves to verify the results found. It is as follows

> य स्वाधीष्टसुहृत्समारिधिरिपोर्वर्गे धृतिश्चाप्तिरला
> विश्वाङ्केषु गुणा गृहे द्विगुणिता योग क्रमात्त हरेत् ।
> तद्भे षड्वसुगोंशुमद्भतिजिनै षड्भैश्च वर्गोत्तम-
> स्वांश स्वदृगते सदा रसगुणे स्यादाश्रयाख्यो गुण ॥ १७ ॥
>
> चेद्वर्गोत्तमपूर्वगोऽप्यरिसुहृद्भे तद्गृहाङ्कात् त्रिषड्
> एकघ्योनो युगरीष्टभेऽधिनवकाप्त्या स्वे समे केवल ।
> कार्यस्त्वाश्रयक स तत्स्फुटहतेर्मूलं स योग्यो गुण ॥

18, 15 13, 9, 5 and *3* are the figures respectively assigned to a planet's position in a स्ववर्ग (Swavarga) his own, in an अधिष्ठवर्ग (Adhishtavarga–the house of a very friendly planet) in a सुहृद्वर्ग (Suhrudvarga–in a friend s house), in a समवर्ग (Samavarga–in a neutral's house), in a शत्रुवर्ग (Satru Varga—in an enemy house) and in an अधिशत्रुवर्ग (Ahisatruvarga—in the house of a very inimical planet). The figure for a planet's position in a राशि (Rasi) should be doubled Add the figures in the 7 Vargas and divide the sum by 36, 48, 54, 72, 108 or 144 according as the राशि (Rasi) occupied by the planet is its own, or that of an अधिमित्र (Adhimitra), of a मित्र (Mitra), of a सम (Sama), of a शत्रु (Satru) or of an अधिशत्रु (Adhisatru) But when the planet happens to be in a वर्गोत्तमांश (Vargottamamsa), in its own नवांश (Navamsa) or in its own द्रेक्काण (Drekkana) the divisor is to be 36 invariably. The result is called the आश्रयगुण (Asrayaguna). The square root of the product of this आश्रयगुणक (Asrayagunaka) and the स्फुटगुणक (Sphutagunaka) is the कर्मयोग्यगुणक (Karmayogya gunaka

And if a planet occupying a वर्गोत्तमांश (Vargottamamsa) स्वनवांश (Swanavamsa), or स्वद्रेष्काण (Swadreshkana) is in a राशि (Rasi) belonging to an अधिशत्रु (Adhisatru) or an अधिमित्र (Adhimitra), the figure for the राशि (Rasi) is diminished in the one case and increased in the other by a 1/63rd part. If the house belongs to an *enemy or friend*, the decrease in the one case and *increase in the* other is a 1/94th part If the राशि (Rasi) is its own or that of a सम (Sama), the figure remains unaltered.

To take the case of the Sun, the राशि (Rasi) occupied is that of an अधिमित्र (Adhimitra). The figure for the राशि (Rasi) is therefore 15×2=30. The होरा (Hora) is the Moon's, an अधिमित्र (Adhimitra). Therefore the figure is 15. The द्रेष्काण (Drekkana) and सप्तांश (Saptamsa) are the Sun's own. Therefore the figure in each case is 18. The नवांश (Navamsa) is owned by Mercury, a मित्र (Mitra). The figure is 13 The द्वादशांश (Dwadasamsa) is that of Mars, an अधिमित्र (Adhimitra). The figure for the same therefore is 15. The Sun is in Jupiter's त्रिंशांश (Trimsamsa), Jupiter being now a सम (Sama), the figure for the same is 9.

The sum of the figures of the 7 Vargas is 30+15+18+18+13+15+9=118. This has to be divided not by 48, the figure prescribed for an अधिमित्रराशि (Adhimitra Rasi), but by 36, because the planet is in its own द्रेष्काण (Drekkana). Therefore the आश्रयगुणक (Asrayagunaka) is $\frac{118}{36}=3\frac{5}{18}$. The Sun being in his own द्रेष्काण (Drekkana), and in an अधिमित्रराशि (Adhimitra Rasi), the figure for the latter, *viz*, 30 has to be increased by $\frac{20}{48}$, so that the rectified आश्रयगुणक (Asrayagunaka) is $3\frac{5}{18}+\frac{20}{48}=3\frac{95}{144}$ which is the same as what has been found by the author's method.

The following table shows the process by which the same results have been arrived at according to Kesava Daivagna's rule

ग्रहा	राशि	होरा	द्रेष्काण	सप्तांश	नवांश	द्वादशांश	त्रिंशांश	Total	Divisor	Gunaka	Sum to be added or subtracted	Rectified आश्रयगुण
रवि ...	30	15	18	18	13	15	9	118	36	$3\frac{5}{18}$	$+\frac{20}{48}$	$3\frac{96}{144}$
चन्द्र ..	26	18	13	13	13	15	13	111	54	$2\frac{1}{18}$	..	$2\frac{1}{18}$
कुज ..	30	15	18	15	15	13	18	124	36	$3\frac{4}{9}$	$+\frac{20}{48}$	$3\frac{58}{84}$
बुध ..	26	15	5	13	13	13	13	93	54	$1\frac{39}{54}$	.	$1\frac{39}{54}$
गुरु ..	36	9	18	18	15	18	15	129	36	$3\frac{7}{12}$	..	$3\frac{7}{12}$
शुक्र ...	26	3	3	9	3	15	5	64	54	$1\frac{5}{27}$	...	$1\frac{5}{27}$
शनि ...	18	9	5	9	5	5	9	60	72	$\frac{5}{6}$	..	$\frac{5}{6}$

Table showing the कर्मयोग्यगुणक (Karmayogyagunaka) of the Planets.

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
3056	1672	2214	1458	2210	1216	0694

ग्रहस्य लिप्ताः खखसिद्धभक्ताः प्रोक्ताः कलाः शेषमिहायुषोऽत्र १२

Slokas 11½ and 12. When the aggregate number of minutes denoting the position of a planet is divided by 2400, the remainder represents the Ayushkalas (आयुष्कल) or the portions of life required

केशवपद्धत —

खेटाना च तनोर्लवा खयुगहृच्छेषा इहांशायुष ॥ १८ ॥

Convert the signs, degrees, etc, indicating the positions of the planets and the Lagna into degrees and divide the same by 40. The remainders represent the degrees for the अंशायुर्दाय (Amsayurdaya)

Table giving the आयुष्कल (Ayushkalas) of the Planets

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
1063·5	269 05	2273 15	2053 73	85 016	842 93	1675 683

लग्नं ग्रहोनं यदि षड्गृहेभ्यो हीनं तदानीं हरसंभवः स्यात् ।
नैवाधिके तत्र खगोनलग्ने लिप्तीकृते राशिकलाविभक्ते ॥१३॥
आयुः कलानां स हरः स्फुटः स्याद्रूपाद्यदोनः सहरस्तदानीम् ।
रूपादिशुद्धो गुणकस्तु तासामेवं हि पापद्युचरोनलग्ने ॥१४॥
शुभोनलग्ने तु हरो द्विनिघ्न आयुः कलाभ्यो हरलब्धलिप्ताः ।
विशोधनीया यदि रूपकोनो हरस्तदर्द्धोनितरूपगुण्याः ॥१५॥

Slokas 13–15 Subtract the planet from the Lagna. If the difference is less than 6 signs there may be a divisor possible. But if the Lagna *minus* the planet should exceed 6 signs there can be no divisor at all In the case in which a divisor is declared possible, reduce the Lagna *minus* the planet to minutes and divide this by the minutes contained in a राशि (Rasi). The quotient is the स्फुट (Sphuta) divisor of the Ayushkalas (आयुष्कल).

When this quotient is less than 1, subtract it from a Rupa and make it a multiplier of the Ayushkalas. The working is to be thus when the planet subtracted from the Lagna is *malefic* When the planet is *benefic*, the divisor is to be doubled, and the Ayushkalas are to be divided by it, and the quotient which are minutes are to be subtracted from the same Ayushkalas. But if the divisor be less than unity, subtract half of it from a Rupa and with the difference multiply the Ayushkalas

The चक्रार्धहानि (Chakrardhahani) process is thus described by Kesava Daivagna

षड्भाल्पे सति खेचरोन उदयेऽस्याशोद्धृते खाग्निभि-
स्त्वेकाल्पेऽस्य च खाग्निभाजितलवै सौम्योनिते त्वर्द्धिते ।
ऊना भूर्गुण एकभे द्विबहुषु त्वेकस्य वह्वोजस
कार्यास्तद्गुणिता स्वदाऽजलवाश्चक्रार्द्धहानिस्त्वियम् ॥ १९ ॥

Varahamihira says (in his बृहज्जातक Brihatjataka, Chapter 7, Sloka 3, also जातकपारिजात Jatakaparijata, Adhyaya 5, Sloka 9) that when malefic planets occupy the 12th, 11th, 10th, 9th, 8th and 7th houses from the Lagna, reduction in full, by $\frac{1}{2}$, by $\frac{1}{3}$rd, by $\frac{1}{4}$th, by $\frac{1}{5}$th and by $\frac{1}{6}$th should be made in the आयुर्दाय (Ayurdaya) of the planets in the respective positions. This is to be halved in the case of benefic planets. This reduction is what is meant by चक्रपाताद्धहानि (Chakrapathardhahani) चक्र (Chakra) = zodiac पाताद्ध (Pathardha) = the latter half, that is half measured in the direction of the पात (Patha) or node, in a contrary direction from the Lagna, i.e, Lagna, 12th, 11th 10th, etc., up to 7th हानि (Hani) = a reduction. श्रीपति's (Sripati's) rule is a paraphrase of Varahamihira's. Lagna *minus* a planet will be less than 6 signs only when the planet is somewhere between the 7th and the 12th from the Lagna. The reductions recommended by श्रीपति (Sripati), if carefully analysed, will be found to be identical with those enjoined by Varahamihira.

Lagna *minus* the Sun is 11 signs 26°-48'-16" which is greater than 6 signs. There is therefore no चक्रार्द्धहानि (Chakrardhahani) for the Sun The same remark applies to Saturn.

Lagna *minus* the Moon is 3 signs $0^\circ\ 2'\ 7''$. This being less than 6 signs, there should be चक्रार्द्धहानि (Chakrardhahani).

3 signs, 2 minutes, 7 seconds=54 2' 116.

Therefore the हर (Hara) or divisor is $\frac{5402\ 116}{1800}=3\ 001$.

As the Moon is benefic, the divisor has to be doubled and becomes therefore 6 002. Therefore, the rectified आयुष्कला (Ayushkala) of the Moon according to the rule is the original आयुष्कला (Ayushkala) *minus* $\frac{1}{6\ 002}$ *of the same, or 269 65× 833=224 618.*

Lagna *minus* Mars is 0 signs $16^\circ\ 38'\ 37''$. Therefore the divisor s $\frac{998\ 616}{18\ 0}$= 554 which is less than 1. Therefore गुणक (Gunaka) is 445 Therefore the rectified आयुष्कला (Ayushkala) of Mars=2273 15× 445=1011 551

We are not warranted in making the चक्रार्द्धहानि *(Chakrardhahani)* in the case of Mercury because we have already made it in the case of Mars who is the stronger of the two planets in मीनराशि (Meena Rasi), *vide* sloka 24, *infra*

Lagna *minus* Jupiter is 4 $13^\circ\ 6'\ 45''$ which is less than 6 signs, and consequently there is Chakrardhahani

The divisor in this case is 7986 75−1800=4 437 Since Jupiter is benefic, the divisor has to be doubled and therefore becomes 8 874 The स्फुट (Sphuta) Ayushkalas for Jupiter is 85 016 (original Ayushkalas) *minus* $\frac{1}{8\ 874}$ *of the same, or* 85 016×7 874 −8 874 or 75 435

Lagna *minus* Venus=0 $0^\circ\ 28'\ 50''$ The divisor is 28 83−1800 = 0160 As this is less than unity and as Venus is benefic, the multiplier in this case is 1− 008 or ·992. The rectified Ayushkalas of Venus will therefore be 842 93× 992 or 836 18656.

The following table gives the rectified or स्फुटायुष्कला (Sphutayushkalas of the planets —

रवि	चन्द्र	कुज	बुध	गुरु	शुक्र	शनि
1063 5	224 618	1011 551	2053 73	75 435	836 186	1675 683

एवं कार्या चक्रपातार्द्धहानिश्चायुर्दाये ह्यंशजे पिण्डजेऽपि ।
नैसर्गाख्यो जीवशर्मोदिते च हारं कृत्वा त्वेककोनं गुणं च ॥१६॥

Sloka 16 In this way, *i e*, employing a divisor and making the same a multiplier when it falls short of unity, should the process called चक्रार्द्धहानि (Chakrardhahani) be gone through in reckoning the (आयुर्दाय) Ayurdayas called अंशज (Amsaja), पिण्डज (Pindaja), नैसर्गिक (Naisargika) as well as that mentioned by जीवशर्मन् (Jeevasarman).

आयुर्लिप्ताः स्वगुणगुणिता व्योमशून्याश्विभक्ताः
ह्यब्दा मासा दिवसघटिकाः स्युर्विनाड्यः क्रमेण ।
एवं सर्वग्रहजनितं ह्यायुरानीय लग्ना
दायुः साध्यं कथितविधिना किन्तु लग्ने विशेषः ॥१७॥

Sloka 17 Multiply the Ayushkalas, modified, wherever possible, by the चक्रार्द्धहानि (Chakrardhahani) process, of each planet by its appropriate कर्मयोग्यगुणक (Karmayogya Gunaka mentioned in sloka 12) and divide them by 2.0 The result will be years months, days, ghatikas and vighatikas Find out in this way the आयुस् (Ayus) produced by all the planets and get according to the rules stated the आयुस् (Ayus) derived from the Lagna But there is this peculiarity in respect of the आयुस् (Ayus) got from the Lagna

केशवपद्धति —

दायांशोत्थकला स्वयोग्यगुणकघ्ना खाश्विनेनोद्धृता
अब्दायुर्घुसदां समादि तु तनोर्दायांशकास्त्र्या हृता ।
दिग्मघ्नाश्च समादि चेत्तु बलवल्लग्नं तदा लग्नभे-
स्तुल्याब्दैः सहित द्विनिघ्नशरहृद्भागादितो मासयुक् ।

The product of the rectified आयुष्कला (Ayushkala) and their appropriate कर्मयोग्यगुणक (Karmayogyagunaka) when divided by 200 gives the years, months, days, etc This in the case of the Sun is $\frac{1003\ 5 \times 3\ 056}{200} = 16\ 25$ years.

लग्ने तु वीर्योभ्यधिके भतुल्यैर्वर्षैर्युतं तस्य विधेयमायुः ।
भागादिकादप्यनुपातलब्धमासादिना संयुतमत्र कार्यम् ॥ १८ ॥

Sloka 18. When the Lagna has abundant strength (which will be the case when its strength exceeds 6 Rupas), the आयुस् (Ayus) derived from it must be increased by as many years as there are whole Rasis in the figures indicating the Lagna, followed by the months, days, etc., calculated proportionally to the degrees, minutes, etc., contained in the Lagna.

The आयुस् (Ayus) for the Lagna is found in the following manner. Reduce the signs, degrees, etc, to minutes. Divide it by 2400, *i.e.*, remove as many 2400's as are contained in it. The remainder is the आयुष्कला (Ayushkala) of the Lagna. Divide the आयुष्कलाः (Ayushkalas) by 200. The result will be the number of years given by the Lagna.

In the horoscope in question, Lagna is 0ˢ 14°-31'-46". Therefore the आयुष्कलाः (Ayushkalas)=871·76. The number of years, given by the Lagna=4·3588. Since Lagna is strong in the present case (its strength being 9 133 Rupas *vide* p. 56 *supra*), we should add to the आयुस् (Ayus) previously obtained $\frac{14^\circ\ 31'\ 46''}{30^\circ}$ of a year=·4843 of a year.

Therefore the aggregate number of years derived from the Lagna is 4·3588 *plus* ·4843 or 4·843.

Table showing the number of years given by each planet in the अंशायुर्दाय (Amsayurdaya).

Sun	...	16 2502
Moon	...	1·8778
Mars	...	11·1978
Mercury	...	14 9717
Jupiter	...	·8335
Venus	...	5 0840
Saturn	...	5 8146
Lagna	...	4·8431
Total	...	60 8727 = 60 years, 10 months and 14·172 days.

It may be interesting to note here that the native actually lived for sixty years, eight months and seventeen days. He died on the 17th January 1914.

The total षड्बल (Shadbala) of the Lagna has been found to be 9·133 Rupas while the corresponding figures for the Sun and the Moon are 9 015 and 8·197 respectively: so that the Lagna is the strongest. The अंशायुर्दाय (Amsayurdaya) given above is the most appropriate for the horoscope taken for illustration. For exemplifying the other kinds of आयुर्दाय (Ayurdaya) dealt with in the succeeding slokas of this chapter let us for convenience use the same horoscope.

नवेन्दवो बाणयमाः शरक्ष्मा दिवाकराः पञ्चभुवः कुपक्षाः ।
नखाश्च भास्वत्प्रमुखग्रहाणां पिण्डाश्रयाब्दा निजतुङ्गगानाम् ॥१९॥

Sloka 19. The aggregate number of पिण्डायुर्दाय (Pindayurdaya) years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25, 15, 12, 15, 21 and 20

Cf बृहज्जातक

मयययवनमणित्थशक्तिपूर्वैर्दिवसकरादिषु वत्सरा· प्रदिष्टा. ।
नवतिथिविषयाश्विभूतरुद्रदशसहिता दशभिः स्वतुङ्गभेषु ॥

Also होरामकरन्द

नवतिथिशरदस्रा पञ्चरुद्रा दिश· स्युर्दशभिरिह समेता पिण्डवर्षाणि सूर्यात् ॥

Also सारावली

एकोनविंशतिर्भानोः शशिनः पञ्चविंशति. ।
तिथयः क्षितिपुत्रस्य द्वादशैव बुधस्य तु ॥
गुरो. पञ्चदशाब्दानि शुक्रस्याप्येकविंशतिः ।
विंशती रविपुत्रस्य पिण्डायुः स्वोच्चसंस्थिते. ॥

Also केशवपद्धति

गोब्जास्त्रवतिथिप्रभाकरतिथिस्वर्गा नखाः पैण्डजे ॥

The figures given for the several planets in this sloka are also helpful to find out the approximate income or salary of a person.

निजोच्चशुद्धः खचरो विशोध्यो भमण्डलात्षड्भवनोनकश्चेत् ।
यथास्थितः षड्भवनाधिकश्चेत् कलीकृतः संगुणितो निजाब्दैः ॥२०॥
तत्र खाभ्ररमचन्द्रलोचनैरुद्धृते सति यदाप्यते फलम् ।
वर्षमासदिननाडिकादिकं तद्धि पिण्डभवमायुरुच्यते ॥ २१ ॥

Slokas 20-21. Subtract the figures of a planet from those denoting its highest exaltation point. If the result is less than 6 signs, subtract it from 12 signs. But if the exaltation point *minus* the planet should exceed 6 signs, keep it as it is; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days, etc, is called the पिण्डायुष (Pindayus) of the planet.

Subtracting the figures for the Sun, *viz*, 0-17-43-30 from his highest exaltation point 0-10 0-0, we get 11-22-16-30 which is greater than 6 signs and so should be kept as it is. Reducing the same to minutes we get 21136·5 The आयुष् (Ayus) contributed by the Sun therefore is $\frac{21136 \cdot 5}{21600} \times 19$ or 18·5923 years. Similarly for other planets.

To find the income or salary.— Find the lord of the 10th house or planet in the 10 house (or that planet which is near or approaching the Meridian). *The figure indicated by the said planet gives the approximate income*

In the given example, the Moon is in the 10th house and is stronger than the lord of that house. His quota of Ayus in years is ·698595 × 25 or 17·4648. The native's income must therefore approximate 17½ or 175 or 1750 as the case may be

The *following* table *represents* the पिण्डायुर्दाय (Pindayurdaya) due to the several significators prior to making the prescribed reductions —

			Years
The Sun	...	...	18·5923
The Moon	...	...	17·4648
Mars	...	...	12 6425
Mercury	...	...	6·3076
Jupiter	..	...	8·8992
Venus	...	...	20 0055
Saturn	..	...	10·4404

The Ayus for the Lagna in the पिण्डायुर्दाय (Pindayurdaya) should be derived in the same way as in the अंशायुर्दाय (Amsayurdaya) *vide* sloka 35. The Lagna is 0 14-31-46. Therefore the

आयुष्कला (Ayushkalas) are 871·76 Dividing this by 200, we get the Ayus of the Lagna to be 4·3588 years. Since the Lagna is strong we have to add to this result 4·3588 years (*vide* sloka 35). The total number of years derived from the Lagna will therefore be 8·7176. But दिवाकरदैवज्ञ (Diwakara Daivagna) in his commentary on the 24th sloka of the केशवपद्धति (Kesavapaddhati) quotes approvingly the following reading of the 35th sloka :—

आयुष्पूर्वथैतेष्ववलाढ्यलग्ने विहाय राशीन् कृतलिप्तिकेऽत्र ।
भक्ते द्विशत्या फलमब्दपूर्वं यत् स्याद्विलग्नायुषि तच्च योज्यम् ॥

and explains अवलाढ्यलग्ने as अवले बलाढ्ये वा लग्ने, *i e*, in a Lagna whether weak or strong. And लग्नायुषि he explains as importing लग्नायुर्निमित्तम्, *i e.*, for the Ayus of the Lagna The sloka with the above reading as interpreted by दिवाकरदैवज्ञ (Diwakara Daivagna) would therefore mean

"In these three Ayurdayas, *viz.*, पिण्डायुर्दाय (Pindayurdaya), निसर्गायुर्दाय (Nisargayurdaya) and जीवशर्मायुर्दाय (Jeevasarmayurdaya), omit the signs and take only the degrees, etc., in the Lagna, then reduce these to minutes and divide the same by 200. The resulting quotient will represent the number of years due to the Lagnayus."

According to this interpretation, Lagnayus works only to 4·3588 years. And दिवाकरदैवज्ञ (Diwakara Daivagna) adds that the interpretation is largely accepted.

Let us now consider the several reductions enjoined.

First the चक्रपातार्द्धहानि (Chakrapatardhahani). It has already been shown that the Sun and Saturn are not liable to this reduction as Lagna *minus* each of these planets exceeds 6 signs. The गुणक (Gunakas) for चक्रार्द्धहानि (Chakrardhahani) in the case of Mars, Mercury, the Moon, Jupiter and Venus are to be determined in the same way as was done in the अंशायुर्दाय (Amsayurdaya), *vide* note to slokas 13, 14 and 15 *supra* These गुणक (Gunakas) are ·445 for Mars, ·833 for the Moon, 661 for Mercury, ·837 for Jupiter and ·992 for Venus. Mercury being in the same house with Mars that is more powerful, does not suffer चक्रार्द्धहानि (Chakrardhahani). *Vide* sloka 24, *infra*.

The following table represents the पिण्डायुर्दाय (Pindayurdaya) due to the several significators after the चक्रार्धहानि (Chakrardhahani) is made —

The Sun	18 5973 years	Jupiter	7 8936 years
The Moon	14 5481 „	Venus	19 8455 „
Mars	5 6259 „	Saturn	10 4404 „
Mercury	6 3076 „	Lagna	4·3588 „

केशवपद्धति —

स्वोच्चोनोच्चरोऽङ्गभात्ममधिकं ग्राह्योऽल्पकोनर्कभ
तद्भागा ॥

त्र्यंशकं हरति शत्रुभे ग्रहः स्वायुषोऽत्र न तु वक्रचारगः ।
सूर्यलुप्तकिरणोऽर्द्धहारकः प्रोज्झ्य भार्गवदिनेशनन्दनौ ॥ २२ ॥

Sloka 22 A planet loses ⅓ of its पिण्डायुस when it is in the house of a natural enemy. But this does *not* happen when the planet is in its retrograde motion. When it is eclipsed by the Sun, it loses ½ of its आयुस (Ayus). Venus and Saturn are to be exempted from the operation of this last rule

In the example horoscope it will be noted that Saturn must suffer a reduction by a third of its Ayus for its position in a house owned by his natural enemy

There is no अस्तङ्गतहानि (Astangatahani) as Venus and Saturn which are the only two planets liable to this reduction in the horoscope have both been exempted from the operation of this rule.

The word वक्रचारग in the text is interpreted by some as referring to Mars But this is not accepted by the majority.

Cf. श्रीधर

वक्रचारं विना स्वस्य शत्रुराशौ हरेद्ग्रह

A planet is said *to be eclipsed* when he disappears within a particular limit from the Sun his light being then overpowered by *that of the Sun This limit in the case of the several planets is* as follows —

The Moon when within 12° from the Sun.
Mars when within 17° „
Mercury when within 14° „

but when retrograde	12°	from the Sun
Jupiter when within	11°	"
Venus when within	10°	"
but when retrograde	8°	"
Saturn when within	15°	"

खेचरो जायते योऽर्द्धत्र्यंशयोरपहारकः ।
आयुषः स हरेदर्द्धं त्र्यंशं शुक्रशनैश्चरौ ॥ २३ ॥

Sloka 23. When a planet being eclipsed by the Sun in the house of its natural enemy is liable to lose ⅓ as well as ½ of its Ayurdaya, it suffers the loss of half the आयुस (Ayus) only. Venus and Saturn in this position withhold a third of their respective Ayus.

This sloka is taken from the यवनजातक

Cf. also गर्ग.

ध्रुवाय हानिः कर्तव्या ततोऽन्यासु बहुष्वपि ।
प्राप्तास्वेकैव कर्तव्या या स्यात्तासु महत्तरा ॥

Also केशवपद्धति

. ..खचरोरिभे यदि गुणांशोना विना वक्रगम् ।
स्यात्ता अस्तमिते विना शनिसितौ हानिद्वयेत्राधिकै-
कार्योपिण्डनिसर्गजीवगदिते चक्रार्द्धहानिर्भवेत् ॥२१॥

चक्रार्द्धहानौ बहुषु द्वयोर्वा खेचारिणोरेकगृहस्थयोस्तु ।
सत्याभिधानस्य मतेन सत्यं स्वांशं हरत्येव बलोत्कटो यः ॥ २४ ॥

Sloka 24 When two or more planets happen to be in one and the same Rasi and the process of चक्रार्द्धहानि (Chakrardhahani) has to be gone through in respect of all of them, it is enough if the reduction is effected for the planet which has predominant strengh.

The views of सत्याचार्य (Satyacharya) on this point are quite correct.

Cf. जातकपारिजात

एकर्क्षोपगतानां यो भवति बलाधिको विशेषेण ।
क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रस्थः ॥

When several planets are in one house, only one planet that is *pre eminently strong and no other causes the loss of Ayurdaya* portion in the way described (*i e*, in the Chakrardhahani process).

हरयुतिर्विहृता ग्रहसंख्यया स हि हरोऽपचयश्च ततः फलम् ।
अधिकवीर्यनतोऽम्बरचारिणो निगदतीति मुनिः किल देवलः ॥२५॥

Sloka 25 The sage देवल (Devala) expressly lays down this rule—Add the several divisors of the planets that may be in one राशि and divide the sum by the number of the planets. The quotient will be the स्फुट (Sphuta) divisor *Divide the Ayushkalas (आयुष्कल) of the* predominant planet by this divisor and make the reduction enjoined in sloka 15.

According to the sage देवल's (Devala's) *view expressed in this* sloka, the divisors of Mars and Mercury who are in the 12th भाव (bhava) should be added and the result divided by 2. The स्फुट (Sphuta) divisor will thus be ½ (·554 *plus* ·338) or ·416. The गुणक (Gunaka) will then be·554.

लिप्तीभूतैर्लग्नभागैर्निहन्यादायुर्दायं खेचराणां पृथक्स्थम् ।
व्योमाकाशर्त्विन्दुपक्षैर्भजेत् तत् स्वायुर्दायाच्छोध्यमब्दादिलब्धम् ॥
एतत्क्रूरे लग्नगे सौम्यदृष्टे तस्मादायात्तत्फलार्द्धं विशोध्यम् ।
एतद्दायेनांशसंज्ञे विधेयं पिण्डायुर्नरकर्म नैसर्गिकेऽपि ॥ २७ ॥

Slokas 26 27. Convert the degrees and portions thereof in the Lagna to minutes (the number represent*ing integral signs being left out*); *and multiply herewith* the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc., found for each planet must be subtracted from its आयुर्दाय (Ayurdaya) This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one only half the result obtained by the above process for each planet *is to be*

subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अंशायुर्दाय (Amsayurdaya). The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya),

केशवपद्धतिः—

दायांशायुसदां पृथक्तनुलवादिघ्नाः खपट्स्युद्धृता ।
आप्योनास्तनुगे खले च यदि सद्दृष्टेर्दयाथापरे ॥
निघ्न्य प्रोदयभावजेन तनुगोऽग्रौ चेद्धलिष्टस्य त-
रसाग्ये पुष्टफलेन नेति तनुपेस्मिन्नांशजेसौ क्रिया ॥ २२ ॥

The पिण्डायुर्दाय (Pindayurdaya) years already given in the notes to slokas 19—21 *supra* must be subjected to a further reduction, *viz.*, क्रूरोदयहरण on account of the rising of the malefics, *viz.*, the Sun and Saturn. And as these significators are at the same time favourably aspected by the Moon and Jupiter, the years in question should be diminished by

$$\frac{871{\cdot}76}{21600} \times \frac{1}{2} \text{ or } 02017$$

of their आयुर्दाय (Ayurdaya)

Thus the reduced Ayus due to the Sun is ·97982 × 18 5923 or 18·2173 years.

The following table represents the पिण्डायुर्दाय (Pindayurdaya) due to the several significators after making all the necessary reductions :—

The Sun	...	18 2173	years.
The Moon	...	14·2547	"
Mars	...	5·4528	"
Mercury	...	6·1804	"
Jupiter	...	7·7349	"
Venus	...	19·4455	"
Saturn	...	6·8204	"
Lagna	...	4·2712	"
	Total ...	82 3772	years.

नखाः शशी द्वौ नवकं धृतिश्च कृतिः खबाणा रविपूर्वकाणाम् ।
इत्थं निरुक्ता क्रमशो ग्रहाणां नैसर्गिके ह्यायुषि वर्षसंख्या ॥ २८ ॥

Sloka 28. 20, 1, 2, 9, 18, 20 and 50 are the number of years prescribed respectively for the Sun and other planets in the नैसर्गिकायुर्दाय (Naisargikayurdaya).

होरामकरन्द

भूरिन्दोर्द्वितय कुजस्य शरदो नन्दाविदो विंशतिः
शुक्रस्याभ्रयमो गुरोर्धृतिरिनस्यार्के खबाणाः क्रमात् ।
दैवज्ञैरुदिता निसर्गजनिता एता दशास्तत्फलं
तेषामेव दशासु तत्समयजा कुर्वन्ति पुष्टं फलम् ॥

सारावली.

विंशतिरेकं द्वितय नव धृतिरिह विंशतिश्च पञ्चाशत् ।
वर्षाणामपि संख्याः सूर्यादीनां निसर्गभवाः ॥

केशवपद्धति —

नैसर्गे नखभूद्विगो धृतिनखाः पञ्चाशदर्काद्गुणाः ।
दायांशाः स्वगुणैर्हता हि भगणांशाप्त्या समाद्यायुषी
स्वर्गाशाश्च समादिजैर्षमिमहत्स्वाशैर्धटीष्वन्वितम् ॥ २३ ॥

The following table represents the निसर्गायुर्दाय (Nisargayurdaya) due to the several significators after making all the necessary reductions:—

Significators			Years
The Sun	...	...	19 1765
The Moon	...	...	0·5702
Mars	...	...	0·7295
Mercury	...	...	4 6352
Jupiter	...	...	9 3219
Venus	...	...	18 5206
Saturn	...	...	17·0510
Lagna	...	...	4·2707
	Total	...	74·2756

अंशोद्भवं लग्नबलात्प्रसाध्यमायुश्च पिण्डोद्भवमर्कवीर्यात् ।
नैसर्गिकं चन्द्रबलाधिकत्वे क्रमस्त्रयाणामथ वीर्यसाम्ये ॥ २९ ॥

Sloka 29. अंशायुर्दाय (Amsayurdaya) is to be calculated upon the predominance of the strength of the Lagna; पिण्डायुर्दाय (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकायुर्दाय (Naisargikayurdaya) when the Moon's power is strongest.

केशवपद्धति
अंशायुश्च तनाविनोऽधिकबले पैण्डं निसर्गं विधौ ॥

Also सारावली
अंशोद्भव विलग्नात्पैण्डं भानोर्नैसर्गिजं चन्द्रात् ।
एतेषां यो बलवानेकतमं तस्य चिन्तयेदायु ॥

अंशोद्भवं लग्नबलेन हन्यात् पिण्डाख्यमायुश्च बलेन भानोः ।
नैसर्गिकं चन्द्रमसो बलेन सर्वाण्यथैकत्र निधापयेत ॥ ३० ॥
निलग्नतिग्मांशुहिमद्युतीनां हरेद्बलैक्येन ततो यदाप्तम् ।
वर्षाद्यमायुस्तदिदं स्फुटं स्याच्छ्रीनीलकण्ठादय एवमूचुः ॥ ३१ ॥

Slokas 30-31 But when the three are of equal strength, multiply the अंशायुर्दाय (Amsayurdaya) by the strength of the Lagna, पिण्डायुर्दाय (Pindayurdaya) by that of the Sun, नैसर्गिकायुर्दाय (Naisargikayurdaya) by that of the Moon and make a sum of the products Divide this by the sum of the strengths of the Lagna, the Sun and the Moon. The quotient in years, months, etc, will be the rectified आयुस (Ayus). The illustrious नीलकण्ठ (Neelakanta) and other eminent authorities have declared to this effect.

केशवपद्धति —
स्याच्चेत्तुल्यबलं द्वयोर्युतिदल तज्जायुरंशेऽग्रगः ।
स्यायूंषि त्रिबलैर्निहत्य च युतिर्वीर्यैक्यहृद्वा त्रिजा-
युर्युत्या त्रिलवोध जैवमुदित चेद्धीनवीर्यांस्त्रय· ॥ २५ ॥

Also सारावली
लग्नदिवाकरचन्द्राख्ययोऽपि बलारिक्ततां यदायान्ति ।
परमायुष स्वांशं ददति सगा जीवशर्मोक्तम् ॥

महादेवपद्धति

यदा त्रयाणामपि वीर्यसाम्यं येषां द्वयोः स्याद्यदि वीर्यसाम्यम् ।
तदा तदायुः स्वबलेन निघ्नमेकीकृतं यद्बलयोगभक्तम् ॥
पृथक् पृथक् द्व्योमसदा तदायुः श्रीनीलकण्ठादय आहुरेवं ।
यदायुरैक्यं ग्रहसंख्ययाप्तं तच्छ्रीधराचार्यमतं निरुक्तम् ॥

Also दामोदरपद्धति

लग्नार्कचन्द्रा यदि वीर्ययुक्तास्तदा विलग्नस्य बलेन हन्यात् ॥
अंशायुरर्कस्य बलेन पैण्डं नैसर्गिकं चान्द्रमसो बलेन ।
सावर्ण्यमेकत्र विधाय तानि बलैक्यभक्तानि समानिकं यत् ॥
फलं च मिश्रायुरिदं द्वयोर्वा बलैक्यतो चोभयवीर्यसाम्ये: ।
श्रीजीवशर्मा मतिमान्यथैवम् ॥

लग्नबल (Lagnabala) multiplied by the years obtained through the अंशायुर्दाय (Amsayurdaya) method is

9 133 × 60·8727 or 555·9503691

सूर्यबल (Sooryabala) multiplied by the years obtained through the पिण्डायुर्दाय (Pindayurdaya) method is

9 015 × 82·3772 or 742·6304580

चन्द्रबल (Chandrabala) multiplied by the years obtained through *the निसर्गायुर्दाय (Nisargayurdaya) method is*

8·197 × 74·2756 or 608·8370932

The sum of the above three products is 1907·4179203.

The sum of the strengths of the Lagna, the Sun and the Moon is 26·345.

The rectified आयुस् (Ayus) according to नीलकण्ठ's (Neelakanta's) is $\frac{1907 \cdot 4179203}{26 \cdot 345}$ or 72 4015 years

लग्नसूर्यशशिनो बलशून्याः स्युर्यदाऽत्र परमायुरगांशम् ।
सर्व एव खचरा ददतीदं जीवशर्मगदितं हि तदायुः ॥ ३२ ॥

Sloka 32. When the Lagna, the Sun and the Moon are devoid of strength (*i e*, when their strength is less than 3 Rupas), each of the planets gives the आयुस (Ayus) mentioned by जीवशर्मन् (Jeevasarman) which at its maxi.

mum is $\frac{1}{7}$th of the maximum life period, viz, 120 years and 5 days

बृहज्जातक
स्वमतेन किलाह जीवशर्मा ग्रहदाय परमायुषः स्वराशम् ॥

By the words स्वमतेन (Swamathena), Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

A planet is said to be weak when its strength is less than 3 Rupas.

Cf. दामोदरपद्धति
रूपत्रयाल्पं किल षड्बलैक्यं भवेद्धि लग्नस्य खगस्य यस्य ।
स्वस्वामिना नो सहितो न दृष्टो स हीनवीर्यः कथितो मुनीन्द्रैः ॥

Also केशवपद्धति
स्यात्लिप्ता लग्नखोद्गता विमतनावर्षादि पिण्डाश्रिके
लग्नायुर्निसर्गमन्दशरमम केश्चिद्धतुल्यं स्मृतम् ।
यस्येशोऽधिबलस्तदेव हि परैर्नैनाद्यमन्येयद-
शायुर्वरय चादातुरप्रमसिलोक्तं ग्राह्यमेवादिमम् ॥ २४ ॥
स्वल्पे हीनबलो बली षडधिके वीया ग्रहश्चोदयो
भिन्न स्वस्वमते स्मृतायुरिति यत्प्राक्‌षियंवस्थापितम् ।
अत्रायुर्षंदुसमत भवति यस्सत्य च सत्योदितम् ॥

ग्रहः स्वोच्चहीनः स चेत् षड्भहीनो-
भचक्राद्विशोध्योऽथ भागीकृतोऽसौ ।
मुनेदर्तुनागैर्हतो वेदखाक्षै-
र्विभक्तो दिनाद्यं भवत्येवमायुः ॥ ३३ ॥
अहोभ्यः खरामैर्हृतेभ्योऽथ मासाः पतङ्गैश्च तेभ्यो भवेयुस्तदाब्दाः ।
भचक्रार्द्धहान्यादिकोन्यो विधिर्यः स पिण्डोद्भवे यद्वदुक्तस्तथात्र ॥३४

Slokas 33-34 When a planet subtracted from its exaltation portion is less than 6 signs, it is to be subtracted from 12 signs. The result is to be reduced to degrees and multiplied by 8641 and the product divided by 504. The result will be the आयुः (Ayus) in days, ghatikas, etc.

The following table represents the residual strengths of the several planets computed in accordance with this sloka (इष्ट Ishta is *plus* and कष्ट Kashta is *minus*) —

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	+1 780	−0 176	0·317	0 374	−0 052	−0 168	−0 860
Hora	+0 890	0 083	−0 159	−0 187	0 026	−0 084	−0 430
Drekkana	+0 890	−0 088	0 159	−0 187	0 076	−0 084	−0 430
Saptamsa	+0 890	−0 088	0 159	0 187	0 076	−0 084	−0 430
Navamsa	+0 890	−0 088	−0 159	−0 187	0 0 6	−0 084	−0 430
Dwadasamsa	+0 890	−0 088	−0 59	−0 187	0 026	−0 084	0 430
Trimsamsa	+0 890	−0 088	−0 159	0 187	0 076	−0 084	−0 430

Cf. also श्रीधराचार्य

गृहादिका (७) वर्गसंस्था रूपयुक्ताद्धिता तदा ।
रिष्टाधीशबल भक्त भङ्गनाथबल च यत् ॥
स्याद्राश्यादेस्तथान्येषां वर्गाणां तद्वद् बलम् ।
राश्यादिवर्गनाथानां बलैराहत्य तद्बलम् ॥
सर्वं वर्गबल तत् स्याद्रिष्टतद्भङ्गनाथयो ।

भादिवर्गपतिवीर्यमङ्गुणं जायते बलमरिष्टकारिणः ।
रिष्टभङ्कुरपि सप्तवर्गजं तद्धि सर्वबलसंयुतिस्तयोः ॥ ३ ॥

Sloka 3 When the strength of the रिष्टकर (Rishta kara) planet entered in the Rasi and other varga columns of the सप्तवर्ग (Saptavarga) table (as directed in the preceding sloka) is multiplied into the total षड्बल (Shad bala) of the lords of those respective vargas, its totality is ascertained The strength of the रिष्टभङ्गकर (Rishta Bhangakara) planet entered in the सप्तवर्ग (Saptavarga)

table should be similarly manipulated to get its whole amount.

The Sun's strength due to Rasi is 1·780 and to Hora and the other Vargas ·890 each. The lord of the Rasi occupied by the Sun is Mars and his षड्बल (Shadbala) is 7·731. Consequently the product of 1·780 and 7·731 should be entered against the राशिवर्ग (Raswarga). As the Sun is in the Moon's Hora, the product of ·890 and 8·197 should be entered against the होरावर्ग (Horavarga) The Sun is in his own द्रेक्काण (Drekkana) and hence ·890×9 015 should be entered against the द्रेक्काणवर्ग (Drekkana Varga). As he is in his own सप्तांश (Saptamsa), the same product will have to be entered over again against this Varga. He is in Mercury's नवांश (Navamsa). The product to be entered against this Varga is therefore ·890×6·209. He occupies the द्वादशांश (Dwadasamsa) of Mars. Hence the number to be entered against this Varga will be ·890×7·731. As the Sun occupies the त्रिंशांश (Trimsamsa) of Jupiter, we have to enter against this Varga ·890×8 613.

The subjoined table shows the वर्गबल (Vargabalas of the several planets calculated in accordance with this sloka.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	+13 761	-0·676	-2·736	- 3 221	-0 448	-1·299	- 6·648
Hora	+ 7·_95	-0·721	-1·433	- 1·685	-0·234	-0·757	- 3·524
Drekkana	+ 8 023	-0·656	-1·229	- 1 445	-0·224	-0·757	- 3·703
Saptamsa	+ 8 023	-0·656	-1·369	- 0·718	-0·224	-0·688	- 3·207
Navamsa	+ 5 526	-0·656	-1·369	- 0·718	-0·201	-0·757	- 3·703
Dwadasamsa	+ 6·880	-0·546	-0·611	- 1·610	-0·224	-0·521	- 3·703
Trimsamsa	+ 7·665	-0 758	-1·229	- 0 718	-0·224	-0·723	- 3·507
Total	+57·173	-4·669	-9·976	-10·116	-1·779	-5·502	-27 695

शुभाशुभत्वं च हिताहितत्वं तुङ्गादिनीचास्तसमाश्रयत्वम् ।
रिष्टेशभङ्गेश्वरयोर्विचिन्त्यं समानवर्गेषु समानवर्गान् ॥ ४ ॥

सप्तमोऽध्यायः

अन्तर्दशाप्रभृतिभेदवतीषु यस्मात्
नूनं दशासु निखिलासु शरीरभाजाम् ।
व्यक्तिः शुभाशुभविमिश्रफलस्य सम्य-
क्तस्माद्दशाक्रमविधानमथाभिदध्मः ॥ १ ॥

Adhyaya 7.

Sloka 1 Since it is an assured fact that all living creatures have the reward of their previous Karma (कर्म) good, bad or mixed clearly revealed to them throughout the several Dasas (periods of planetary influence of which life is composed) with their divisions and sub divisions such as (अन्तर्दशा) Antardasa, (विदशा) Vidasa, and (उपदशा) Upadasa, we now proceed to set forth the rule for determining the order of the Dasa periods

This chapter deals with the different 'Dasas'—i e, the main periods of influence of each successive planet in a man's life. Within each one of these main periods, however, it is possible that a man experiences different vicissitudes. The chapter, accordingly, deals also with the sub-divisions (Antardasas, Vidasas and Upadasas) in which these vicissitudes occur. While the दशानाथ (Dasanatha), the principal planet governing the Dasa has a general influence over the whole period of his Dasa, there is the possibility of a different planet having a subsidiary influence over the subdivision of which he is the master. The calculation of these sub-divisions and the order in which they occur are also dealt with in this Adhyaya.

पाकं द्वादशधा वदन्ति यवना दिग्भेदभिन्नं तथा
माणित्थाः खलु बादरायणमुनिस्तं चाष्टधा प्रोक्तवान् ।
षड्भेदं खलु सिद्धसेनविबुधस्तं देवलाद्याः पुनः
भेदैरब्धिमितैरुदारधिषणः श्रीविष्णुगुप्तस्त्रिभिः ॥ २ ॥

पाकं द्विभेदं मुनिराह सत्यस्तच्छास्त्रदृष्ट्या कथयाम्यशेषम् ।
नैसर्गिकः स्यात्प्रथमोऽत्र भेदो दशाक्रमाख्यश्च भवेद्द्वितीयः ॥ ३ ॥
अन्तर्दशाख्यः कथितस्तृतीयः प्रोक्तश्चतुर्थो विदशाभिधानः ।
यो राशिसंज्ञः खलु पञ्चमोऽत्र षष्ठस्तथा भावफलाख्यभेदः ॥ ४ ॥
योगाभिधः स्यादिह सप्तमोऽपि स्यादष्टमो दृष्टिफलाभिधानः ।
प्रोक्तोऽष्टवर्गो नवमो मुनीन्द्रैर्होरादिवर्गो दशमो ग्रहाणाम् ॥ ५ ॥
प्रत्यब्दमासद्युनिशाफलैः स्यादेकादशो भोजनमैथुनाद्यैः ।
सद्वादशः सत्त्वशरीरधातुस्वरूपभेदैः कथितोऽत्र तज्ज्ञैः ॥ ६ ॥

Slokas 2-6. The Yavanacharyas treat of the ripening of actions (पाक-Paka) in previous births in 12 forms. The followers of मणित्थ (Manittha) speak of the same as having 10 varieties. The sage बादरायण (Badarayana) has recognised it in 8 divisions. The eminent सिद्धसेन (Siddhasena) declares the varieties thereof to be 6. देवल (Devala) and others say that there are 4 kinds of the पाक (Paka). The sagacious विष्णुगुप्त (Vishnugupta) gives 3 varieties of the same; सत्यमुनि (Satyamuni) says it is of 2 kinds. I shall treat of the whole subject from the view-point of the foregoing authorities. The first of the 12 different forms under which the पाक (Paka) is treated is called नैसर्गिक (Naisargika), based evidently on the निसर्गायुर्दाय (Nisargayurdaya). The second is styled दशाक्रम (Dasakrama) *i.e., the order of the Dasas or periods of planetary* influence. The third is that styled Antardasas (अन्तर्दशा) which are the sub-divisions of the Dasas. The fourth is the order of Vidasas (विदशा) which are subdivisions of the अन्तर्दशा (Antardasa). The fifth is called the राशि (Rasi) which treats of the effects of being born with the Lagna or the Moon in the several Rasis. The sixth is that which treats of the effects of the presence of

planets in the several Bhavas The seventh is what treats of the Yogas, i e, peculiar planetary positions and conjunctions The eighth is the one styled दृष्टिफल (Drishti phala), the effect of planetary aspect upon the lord of the Dasa The ninth is declared to be the अष्टकवर्ग (Ashtakavarga) by the sages The tenth relates to the effects due to planets occupying the होरा (Hora) and other Vargas The eleventh is the one in which the effects of the setting in of each year, month day and night upon a जातक Jataka is given in detail The twelfth is that in which according to those conversant with the subject, a person s food, sexual enjoyment, etc, are described as being determined by his mental and physical characteristics

(1) The first mode is the नैसर्गिकदशा (Naisargikadasa) The years assigned to each planet under this head may here be set out for facility of reference —

	Years		Years
The Moon	1	Jupiter	18
Mars	2	The Sun	. 20
Mercury	9	Saturn	.. 50
Venus	.. 20	Lagna	

बृहज्जातक

एकं द्वे नव विंशतिर्धृतिकृती पञ्चाशदेषां क्रमा-

च्चन्द्रारेन्दुजशुक्रजीवदिनकृद्दैवाकरीणां समाः ।

स्वैः स्वैः पुष्टफला निसर्गजनिता पक्तिर्दशायाः क्रमा-

दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥

होरासार

भूमि-दोर्द्वितय कुजस्य शरदो नन्दाविधो विंशति

शुक्रस्याप्ययमो गुरोर्धृतिरिनस्यार्कं पवाणा क्रमात् ।

दैवज्ञैरुदिता निसर्गजनिता एता दशास्तत्फल

तेषामेव दशासु तत्समयता कुर्वन्ति पुष्ट फलम् ॥

Also साराली

चन्द्रावनेयसोमजसितजीवदिवाकरार्किहोराणाम् ।
क्रमशो दशापरिग्रह इष्टो नैसर्गिकश्चेन ॥

(2) The second mode is the दशाक्रम (Dasakrama) described in sloka 8 *infra*.

(3) The third is the अन्तर्दशा (Antardasa) described in slokas 15 and 16 *infra*.

(4) The fourth is the विदशा (Vidasa) and उपदशा (Upadasa) described in sloka 17 *infra*.

(5) The fifth is the so-called राशि (referred to in slokas 39-54 of Jatakaparijata Adhyaya VIII; Brihat Jataka XVII, XVIII and XIX, Phaladeepika, IX.

(6) The sixth is the भावफल (Bhavaphala) described in slokas 56-99 of Jatakaparijata Adhyaya VIII; Brihatjataka, XX.

(7) The seventh mode is concerned with the Yogas such as द्वित्र्यादिग्रहयोग (Dwitryadigraha yogas), राजयोगा (Rajayogas), पञ्चमहापुरुष (Panchamahapurusha) and other yogas, चान्द्र (Chandra) yogas and नाभस (Nabhasa) yogas (*vide* Jatakaparijata VII and VIII. 1—38; Brihatjataka XI, XII, XIII and XIV, Phaladeepika VI and VII). The last, *viz.*, the Nabhasa yogas, have their effect on the native for the whole of his life irrespective of the Dasa periods through which he passes.

Cf. बृहज्जातक

इति निगदिता योगाः सार्द्धं फलैरिह नाभसा
नियतफलदाश्चिन्त्या! ह्येते समस्तदशास्वपि ॥

(8) The eighth mode is the दृष्टिफल (Drishtiphala) or the effects due to the aspects received by the lord of the Dasa (*vide* Jatakaparijata Adhyaya VIII, slokas 46-47).

(9) The ninth is the अष्टकवर्गदशा (Ashtakavarga Dasa) referred to in Jatakaparijata X-46-50; Phaladeepika XXIV-27-33.

(10) The tenth is on the effects due to the षड्वर्ग (Shadvarga) positions of planets, *i. e.*, their location in a Hora, Drekkana and so on. *Cf.* Jatakaparijata IX-110 112; Brihat Jataka XIX-4-9.

(11) The eleventh is detailed in Jatakaparijata Adhyaya IX, slokas 10—39.

(12) The twelfth is a little peculiar and relates to the discovery of the specific दशाविपाक (Dasavipaka) from a consideration of the moods and modes then manifesting themselves in the native. The *rationale* of the method is briefly set out thus by वराहमिहिर (Varahamihira) in Brihatjataka, Adhyaya VIII-21-22.

छायां महाभूतकृतां च सर्वेऽभिव्यञ्जयन्ति स्वदशामवाप्य ।
क्ष्मम्ब्वग्निवाय्वम्बरजान् गुणांश्च नासास्यदृक्त्वक्श्रवणानुमेयान् ॥

शुभफलददशायां तादृगेवान्तरात्मा बहु जनयति पुंसां सौख्यमर्थागमं च ।
कथितफलविपाकैस्तर्कयेद्वर्तमानां परिणमति फलोक्तिः स्वप्नचिन्तास्ववीर्यैः ॥

All planets when they attain their Dasas exhibit in the native their respective characteristics due to the elements, earth, water, fire, air and ether, which can be recognised by the nose, tongue, sight, skin and ears.

During the auspicious Dasa period of a planet, man's inner soul assumes a benefic character and leads him to attain much happiness and wealth. By means of the effects described above for the several Dasa periods, one can easily conjecture the tide of events a man may have at any particular period as a result of the effects of the Dasa ruling at the time. When planets are void of strength, the effects though attenuated make themselves felt at least in dreamy reveries.

And Bhattotpala adequately explains it in his commentary on these verses. The complexions due to the preponderance of each of the Mahabhutas in man at a given time form the subject of verses 89—93 of chapter LXVIII of Varahamihira's बृहत्संहिता (Brihat Samhita) and they are given below for facility of reference.

छाया शुभाशुभफलानि निवेदयन्ती लक्ष्या मनुष्यपशुपक्षिषु लक्षणज्ञैः ।
तेजोगुणान् बहिरपि प्रविकाशयन्ती दीपप्रभास्फटिकरत्नघटस्थितेव ॥

स्निग्धद्विजत्वङ्नखरोमकेशा छाया सुगन्धा च महीसमुत्था ।
तुष्ट्यर्थलाभाभ्युदयान्करोति धर्मस्य चाहन्यहनि प्रवृद्धिम् ॥

स्निग्धा सिता च हरिता नयनाभिरामा सौभाग्यमार्दवसुखाभ्युदयान् करोति ।
सर्वार्थसिद्धिजननी जननीव चाप्या छाया फलं तनुभृतां शुभमादधाति ॥

चण्डा धृष्या पद्महेमाग्निवर्णा युक्ता तेजोविक्रमैः सप्रतापैः ।
आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य धत्ते ॥

मलिनपरुषकृष्णा पापगन्धानिलोत्था जनयन्ति वधबन्धं व्याध्यनर्थार्थनाशम् ।
स्फटिकसदृशरूपा भाग्ययुक्ताऽत्युदारा निधिरिव गगनोत्था श्रेयसा स्व च्छवर्णा ॥

"Complexion in man, animals and birds is detected by persons learned in the matter and indicate both good and evil and is like a lamp placed within a crystal vessel throwing its light on the subject around."

"The complexion discernible in shining teeth, skin, nails, and hairs of the body and of the head will be attended with good smell if it be caused by the element of earth. It will make the person happy, rich, prosperous and virtuous."

"The complexion which is glossy white, clear green and agreeable to look at is caused by the element of water, it will make all creatures possessing it happy and successful in all their attempts and will produce wealth, comfort, luxury and prosperity"

"The complexion which indicates fear and is unbearable and of the color of the lotus, gold or fire and which also indicates strength, power and valour is caused by the element of fire and it soon brings success to the person and enables him to gain his desired object."

"The complexion which is dirty, not glossy, black and of bad odour is caused by the element of air It will cause to the person death or imprisonment, disease, ruin and loss of wealth The complexion which is of the color of the crystal, noble, clear and indicating wealth and generosity is caused by the element of ether It will give a person all that he desires"

These Mahabhutas are presided over by the several planets and thus stand in a definite relation to them. Consequently, it is possible from the complexion of the native to infer the ruling Mahabhuta and from that the दशापति (Dasapati) who sways the native in the form of that Mahabhuta. This in essence is the whole process of the 12th mode and the rest is a mere matter of detail. *Cf.* in this behalf verse 30 *post.* as to how to relate a दशाविपाक (Dasavipaka) to the strength of the दशापति (Dasapati) to its effects upon the native

प्रायस्तदन्तः पतितास्तु सर्वे दशादिकानां तु दशाः प्रभेदाः ।
तेनोदिता नैव पृथक् पृथक्ते दशाक्रमं संप्रति कीर्तयामः ॥७॥

Sloka 7 The varieties of Dasa under the heads of 10, 8, 6, 4, 3, 2 according to the authorities above named are not separately treated because they are mostly included in the 12 divisions we have given. We shall therefore proceed to give the दशाक्रम (Dasakrama) or the order of the planetary periods.

श्रीपति (Sripati) here says that he need not stop to consider the tenfold mode of judging a horoscope advocated by मणित्थ (Manitta), nor the modes adopted by other authors as all such will be found embraced by the twelve fold mode prescribed by Yavanacharya. *He accordingly proceeds to investigate the दशाक्रम (Dasakrama) which is the second sub division under the twelve fold mode.*

The reader may here be reminded that the Dasas connected with the दशाक्रम (Dasakrama) are sometimes distinguished into ten sorts with reference to the manner in which they will act on the character and destiny of the native. The names of the ten sorts are 1. अत्युत्तमा (Atyuttama) 2. सम्पूर्णा (Sampurna) 3. आरोहिणी (Arohini) 4. मध्या (*Madhya*) 5. अवरोहिणी (*Avarohini*) 6. रिक्ता (*Rikta*) 7. अनिष्टफला (Anishtaphala) 8. मिश्रफला (Misraphala) 9. अधमा (Adhama) 10. अत्यधमा (Atyadhama)

This classification is of value for purposes of characterising the specific quality of a given Dasa in its potencies for good or evil. But Varahamihira recognises only eight sorts, as he omits (1) and (10) of the above classification.

Cf बृहज्जातक

सम्यग्बलिन स्वतुङ्गभागे सम्पूर्णा बलवर्जितस्य रिक्ता ।
नीचारिगतस्य शत्रुभागे ज्ञेयाऽनिष्टफला दशा प्रसूतौ ॥
भ्रष्टस्य तुङ्गादवरोहिसंज्ञा मध्या भवेत्सा सुहृदुच्चभागे ।
आरोहिणी निम्नपरिच्युतस्य नीचारिभांशेष्वधमा भवेत्सा ॥
नीचारिभांशे समवस्थितस्य शस्ते गृहे मिश्रफला प्रदिष्टा ।
संज्ञानुरूपाणि फलानि ॥

Also केशवपद्धति —

यस्यायुर्यदसौ दशास्य च शुभेष्टोच्चस्वभांशे तथा-
रोही नीचपरिच्युतस्य यदि सा वक्रारिनीचांशभे ।
लग्नेऽस्ते त्ववरोहिणी भवति सा मध्योच्चमित्रस्वभां-
शे सद्युतदृष्टकावलिष्ठेऽधिके स्याच्छुभा ॥ २९ ॥

लग्नादित्योडुपानामधिकबलवतः स्याद्दशाद्या ततोऽन्या
तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।
बह्वायुर्वर्षदातुः प्रथममिनवशेनोदितस्याब्दसाम्ये
क्रमश्चातो दशादिक्रमविधिमधुना शिष्यबोधप्रसिद्ध्यै ॥ ८ ॥

Sloka 8 Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions, the precedence will be given to the planet which predominates in strength When they happen to be of equal strength, that which gives a longer period, in years, of आयुर्दाय (Ayurdaya) will have its turn first. When there is equality even in regard to the number of years of the आयुर्दाय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows. And in view to enable the pupils to thoroughly comprehend this, we now give the rules for working out the processes by which the order of precedence among the several planets in regard to the Dasa should be established.

Cf. बृहज्जातके

उदयरविशशाङ्कप्राणिकेन्द्रादिसंस्थाः प्रथमवयसि मध्येऽन्त्ये च दद्युः फलानि ।
न हि न फलविपाकः केन्द्रसंस्थाद्यभावे भवति हि फलपक्तिः पूर्वमापोक्लिमेऽपि ॥

आयुः कृतं येन हि यत्तदेव कल्प्या दशा सा प्रबलस्य पूर्वम् ।
साम्ये बहूनां बहुवर्षदस्य तेषां च साम्ये प्रथमोदितस्य ॥

सारावली

होरादिनेशशशिनां प्रबलो भवेद्यस्तत्कण्टकादिषु गताः कथिता दशेशाः ।
पूर्वा दशातिबलिनः स्वदशोऽब्दवृद्धेः साम्ये भवेच्च शरदां प्रथमोदितस्य ॥

लग्नार्कशीतरश्मीनां यो बली तस्य चाग्रतः ।
तत्केन्द्रादिस्थितानां च दशाः स्युः सत्यभाषिते ॥

लग्नार्कशीतरश्मीनां यदि पूर्णबलं भवेत् ।
तदा सत्यमतं श्रेष्ठमन्यदा त्वपरा दशा ॥

होरामकरन्द

विलग्नार्केन्दूना भवति बलिन. प्रागिह दशा
तत केन्द्रस्थस्याथ च फणपरस्थस्य बलिन ।
भवेत्पश्चादापोक्लिमगृहगतस्याथ न यदा
स्थितः कश्चित्केन्द्रे भवति हि तदापोक्लिमपतु. ॥

येन येन ग्रहेणायुर्यद्दत्त सस्फुट हि तत ।
तस्यैव सा दशा ज्ञेया परदासु दशासु ते ॥
तमादौ बलसम्भज्ञे बलसाम्ये फलाधिकः ।
समानाशदशत्वेऽपि यश्चेनाप्रथमोदितः ॥

केशवपद्धति—

स्यादाद्या हि दशाधिपोऽत्र इहाङ्गार्काब्जकानां ततः
तत्केन्द्रादिसुजामथ द्विबहवो वीर्यक्रमेणैव हि ।
चेद्दोज. समतायुषोऽधिरतथायुस्तुल्यता चेद्दशा
मौढ्यात्स्यादुदितक्रमात्क्रमविधौ वीर्यं हि तत्रोच्यते ॥ ३० ॥

Whichever among the three significators, *viz.*, the Lagna, the Sun and the Moon, is the strongest, has its Dasa first. If all or any two of the three be of equal strength, then that which has the longer आयुर्दाय (Ayurdaya) will have its Dasa first. But if all or any two of the three should be possessed of equal strength and equal longevity, then the Dasa of that which is anterior in the order of precedence (to wit, the Lagna, then the Sun and then the Moon) would come off first. Thus among the three, *viz.*, the Lagna, the Sun and the Moon, if both the strength and the longevity of the Lagna and the Sun or of the Lagna and the Moon be similar, then the Dasa of the Lagna alone will come off first by reason of the Lagna being anterior in the order of precedence in either case. Similarly, if both the strength and the longevity of *the Sun and the Moon happen to be similar, the Sun's Dasa will* come off first. The student should therefore note the order of precedence laid down by श्रीपति (Sripati), *viz.*, लग्नादित्योडुपानाम्. And this order is accepted by most authors. *Cf.* also the expression अङ्गार्काब्जकाना in the sloka cited above from केशवपद्धति.

Also :
गर्गः—बली लग्नार्कचन्द्राणां दशामाद्यां प्रयच्छति ।
तस्मात्ततः प्रयच्छन्ति केन्द्रादिस्थाः क्रमेण तु ॥
बृहज्जातकः—उदयरविशशाङ्कप्राणिकेन्द्रादिसंस्थाः ।
लघुजातकः—लग्नार्कशशाङ्कानाम् ।
श्रीनाभेयपद्धतिः—लग्नार्कशीतरश्मीनाम् ।
सारावली—लग्नार्कशीतरश्मीनाम् ।
होरादिनेशशशिनाम् ।
होरामकरन्दः—विलग्नार्केन्दूनाम् ।

When the first Dasa is thus arrived at, the next Dasa will be that of the planet occupying a Kendra with respect to the ruler of the first Dasa. Now if two or more planets should be situated in such a position, then the Dasa of the strongest of the lot would lead off; then would follow that of the planet next in strength and so on. But if such planets should be possessed of equal strength, then the one that has a longer आयुर्दाय (Ayurdaya) would have his Dasa prevail earlier. If, in the above case, the आयुर्दाय (Ayurdaya) again should turn out to be equal, then the planet which would first become visible after its conjunction with the Sun would rule the earlier Dasa. But Yavaneswara's rule is not so hard and fast when he says:—

वयोधिको यः प्रथमोदितो वा महः स पूर्वः पठितो दशेशः ।

If such planets should however chance to have equal strength, equal longevity and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the significators would rule the Dasa in question, and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

As an example, let us suppose the Moon to be the strongest significator in a horoscope, and the Lagna, the Sun, Mars and Jupiter to be in Kendra positions with respect to the Moon and both the respective strength and longevity of each of these four Kendra occupants to be quite the same. As it will be completely out of the question to think of an apparition after a solar conjunction in regard to the Lagna and the Sun, the दशाक्रम (Dasakrama)

in this supposed case will be first the Lagna Dasa (as the Lagna is anterior to the Sun in the general order of precedence) and then the Dasa of the Sun of the remaining two significators Mars and Jupiter, whichever will be the first to become visible after its conjunction with the Sun will rule the third Dasa and so on But if these two should have a simultaneous apparition after a solar conjunction, then, Mars would rule the third Dasa and Jupiter the fourth in the general order of precedence

पूर्वं विलग्नस्य दशा यदा स्यात् भावं तदा खेचरतो विशोध्य ।
शेषं तु भावान्तरभागखण्डात् संशोध्य वीर्येण ततो निहन्यात् ॥९॥

भावान्तरांशार्द्धविभाजितं तत् पाकक्रमे वीर्यमुदाहरन्ति ।
भावाद्विशुद्धेऽपि हि खेचरेन्द्रे प्रागद्दलं पाकविधौ प्रसाध्यम् ॥१०॥

केन्द्रादिगानां द्युसदां बलानि तद्वत्प्रसाध्यान्यधिकं हि यस्य ।
खचारिणस्तस्य दशाग्रतः स्यादन्तर्दशा वा विदशाह्वया वा ॥ ११ ॥

Slokas 9 11 When the Lagna has its Dasa first, [which will be in an अंशायुर्दाय (Amsayurdaya)], the process of determining the order of Dasas of the several planets is as follows Find out the difference between the planet and the Bhava which it occupies Take the excess over this of half the difference between the Bhava occupied by the planet and the next preceding or succeeding one, whichever is nearest to the planet, divide this excess by half the difference between the 2 Bhavas taken The quotient is to be multiplied by the षड्बल (Shadbala) of the planet This result must be obtained in the case of every planet occupying the Kendra and other positions Whichever planet is found to have the highest strength will have priority over the rest in regard to a Dasa, Antardasa or Vidasa

The illustrative horoscope is a case of अंशायुर्दाय (Amsayurdaya), and so has for its first Dasa the लग्नदशा (Lagna Dasa).

To find the दशाक्रम (Dasakrama) we proceed thus

The Sun's longitude is	0ˢ 17° 43′ 30″
The longitude of the 1st Bhava is	0 14° 31′ 46
Difference	0ˢ 3° 11′ 44″ . . ..A

The difference between the 1st Bhava and the 2nd Bhava is 0ˢ 27° 43′ 28 . Half of this is 0ˢ 13° 51′ 44″ . B.

The excess of B over A is 0ˢ 10° 40′ 0 .

The दशाक्रमबल (Dasakramabala) of the Sun is therefore

$$\frac{10^\circ\ 40'\ 0}{13^\circ\ 51'\ 44} \times 9\ 015 \text{ or } 6\ 936.$$

This result will be found to be identical with that obtained by multiplying the Sun's Shadbala with his भावफल (Bhavaphala) —*vide* Pages 13 14 *supra*

दशापद्धति —

चेहुसाद्यदशा स्वभावजफलस्त्रीजासि पाकक्रमे ॥

The following table shows the Dasakramabalas (दशाक्रमबल) of the several planets in the same horoscope —

	Rupas		Rupas
The Sun ...	6 9361	Jupiter	3 3292
The Moon .	4 7469	Venus .	7·2002
Mars .	0 2420	Saturn ...	0 1283
Mercury .	1 6013		

Of the planets in the Kendras, it will be seen that Venus possesses the gratest strength So his Dasa comes out as the second Then comes that of the Sun. The Moon's Dasa follows next and Saturn's will be the 5th. There are no planets in the Succedent (पणफर Panaphara) houses. Then of the three planets in the Cadent (आपोक्लिम Apoklima) houses, Jupiter will rule the 6th Dasa Mercury the 7th and Mars, the 8th and last.

The sequence and time measure of the several Dasas in the horoscope may be tabulated as under —

1. Lagna Dasa	..	4 8431 years
2. Sukra Dasa	..	5 0840 years
3. Ravi Dasa		16 2502 years
4. Chandra Dasa	..	1 3778 years
5. Sani Dasa	..	5 8145 years

6. Guru Dasa ... 0·8335 years
7. Budha Dasa ... 14·9717 years
8 Kuja Dasa .. 11·1978 years

The same sequence will apply to Antardasas and Vidasas as well.

To determine the time-measure of the Antardasas under a Dasa, we proceed thus

Let us take the case of the first Dasa in the example horoscope, viz., the लग्नदशा (Lagna Dasa). Its period is 4·8131 years. There are three planets, viz., the Sun, Venus and Saturn in the house occupied by the दशापति (Dasapati), and each of these three will therefore rule for half time measure of the लग्नान्तर्दशा (Lagnantardasa) *vide* sloka 15 *infra* Jupiter occupies a Trikona position with respect to the दशानाथ (Dasanatha), i. e., the Lagna and so his अन्तर्दशा (Antardasa) will be a third of the लग्नान्तर्दशा (Lagnantardasa). The Moon is in the 8th house and his अन्तर्दशा (Antardasa) will therefore be a fourth of the लग्नान्तर्दशा (Lagnantardasa) The लग्नदशा (Lagnadasa) has thus to be distributed among the Antardasanathas (अन्तर्दशानाथा) in the proportion —

	Lagna,	Venus,	the Sun,	the Moon,	Saturn and	Jupiter
	1	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{2}$	$\frac{1}{3}$
or	12	6	6	3	6	4

We therefore have for the

		Years
(1) Lagnantardasa	$\frac{12}{37}\times 4{\cdot}8341$ or	1·5707
(2) Sukrantardasa	$\frac{6}{37}\times 4{\cdot}8341$ or	0·7854
(3) Ravyantardasa	$\frac{6}{37}\times 4{\cdot}8341$ or	0·7854
(4) Chandrantardasa	$\frac{3}{37}\times 4\ 8341$ or	0·3927
(5) Sanyantardasa	$\frac{6}{37}\times 4\ 8341$ or	0 7854
(6) Guruantardasa	$\frac{4}{37}\times 4\ 8341$ or	0 5235
	Total ..	4 8431

The following is another reading of sloka 11—

सर्वस्य नाकचुसदो बलानि तद्दस्मात्प्राप्यधिक हि यस्य ।
शुचारिणस्तस्य दशाप्रमा स्यादन्तर्दशा वा विदशाद्वया वा ॥

आद्या दशा चेत्सवितुर्विधोर्वा तदा वलं संस्कृतमेव तस्य ।
वेदोद्धृतं राशिबलं तदर्द्धमन्येषु वर्गेषु पुनर्विधेयम् ॥ १२ ॥
स्ववर्गपानां गुणयेद्बलैस्तु यथाक्रमं वर्गबलं तदाहुः ।
प्राक् पाकनाथग्रहयोर्ग्रहाणां स्याद्यावतां साम्यमथेह तेभ्यः ॥१३
परस्परं वर्गबलं विशोध्यं दशाक्रमे तद्बलमाहुरार्याः ।
यस्याधिकं वीर्यमिहावशिष्टं वाच्या दशा वाऽन्तरजा च यस्य ॥

Slokas 12-14. If the first Dasa belongs to the Sun (as in the case of the पिण्डायुर्दाय Pindayurdaya), or to the Moon (as in the case of the निसर्गायुर्दाय-Nisargayurdaya), then the process of determining the order of Dasas of the remaining planets and the Lagna is as follows The rectified Shadbala of each one of these divided by 4 is to be entered in its first वर्ग (Varga), *viz*, Rasi and a half of what is entered in the Rasi is to be set down in each of the remaining Vargas. The entries in the 7 Vargas should be multiplied each into the Shadbala of its respective lord What is obtained in this way is called वर्गबल (Vargabala). When two or more among the planets and the Lagna compete for priority because of their possessing equality of strength in some of the Vargas, their Vargabalas should be mutually compared and a balance obtained by subtracting the less from the greater. This will help in determining the order of the Dasas of the planets. That planet which has the largest balance of strength will have precedence in regard to the main Dasa as well as its subsidiary portions.

लघुपद्धति

चेच्चन्द्रो सबलस्तदा ग्रहबलं वेदैर्विभक्तं भवे-
द्राशौ तद्दलमन्यवर्गनिहतं वर्गेश्वराणां बलैः ।
हन्यान्मूलमतस्ततोननिाखिलं चक्रं सपीडये-
देव यस्य लग्नस्य वीर्यमधिकं तस्यादिमाद्या दशा ॥

सूर्यश्चे सबलस्तदा तु शशिवत्साध्यं ग्रहाणां बलम ॥

केशवपद्धतिः—

ऽर्केन्द्वोश्चेत्प्रथमा खगोदयबलाग्निर्भैन्यवर्गैऽर्द्धितः ।
स्वैर्वर्गैश्चबलैर्हता बलमिहैक्यं मूर्त्तितैक्यं परे ॥

The horoscope illustrated on page 251 of Jatakaparijata and *which is reproduced below for facility of reference is availed of in* the subpended tables which are framed in accordance with the *precepts laid down here*—

Planets	Signs	Degrees	Minutes	Seconds	Total	The Ayus before reduction	The Ayus after reduction	Remarks
					Rupas	Years	Years	
Sun	1	2	55	30	8·154	17 786	17 786	
Moon	11	23	35	24	7 289	22 263	14·842	
Mars	3	24	1	26	7 354	7 665	5·209	
Mercury	0	13	10	48	7 550	6·939	4 626	
Jupiter	6	25	43	23	5·678	10 386	4 604	Jupiter is retrograde
Venus	2	18	15	50	7 719	16 259	14·606	
Saturn	0	17	59	38	5 053	10 111	6 740	
Lagna	7	15	47	24	7 345	4 737	4 737	
10th भाव	4	12	1	32	Total	96 149	73 150	

Moon	Merc. Sat	Sun	Venus
	Rasi Chakra		Mars
	Lagna	Jup.	

Venus		Jupiter	
Moon Mars	Navamsa Chakra		Merc.
Sun			
	Lagna		Saturn

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	1 836	2 038	1 822	1 838	1 887	1 419	1 930	1'263
Hora ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Drekkana ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Saptamsa ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Navamsa ...	0 918	1 019	0 911	0 919	0'944	0 710	0 965	0 631
Dwadasamsa ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Trimsamsa ...	0 915	1 019	0 911	0 919	0 914	0 710	0 965	0 631

Table showing the lords of the several Vargas.

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	8 कु	2 शु	12 गु	4 च	1 कु	7 शु	3 बु	1 कु
Hora ...	5 र	4 च	5 र	5 र	5 र	5 र	4 च	4 च
Drekkana ...	12 गु	2 शु	8 कु	12 गु	5 र	3 बु	7 शु	5 र
Saptamsa ...	5 र	8 कु	11 श	3 बु	4 च	1 कु	7 शु	4 च
Navamsa ...	8 कु	10 श	11 श	11 श	4 च	2 शु	12 गु	6 बु
Dwadasamsa ...	2 शु	3 बु	9 गु	1 कु	6 बु	5 र	11 श	8 कु
Trimsamsa ...	12 गु	2 शु	10 श	10 श	9 गु	7 शु	3 बु	9 गु

Table showing the Vargabalas of the planets.

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	13 502	15'731	10 345	13 397	13 877	10 953	14'571	9 288
Hora ...	7'485	7'427	7 428	7 493	7 697	5'789	7 034	4 599
Drekkana ...	5 212	7 865	6 699	5 221	7 697	5 360	7 449	5 145
Saptamsa ...	7 485	7 493	4 603	6 938	6 880	5 221	7 449	4 599
Navamsa ...	6 751	5 149	4 603	4 643	6'880	5 477	5 479	4 764
Dwadasamsa ...	7 086	7 603	5 172	6 755	7 127	5 789	4 876	4 643
Trimsamsa ...	5 212	7 865	4 603	4 643	5 360	5 477	7 285	3 593
Total ...	52 733	59 223	43 453	49 093	55 518	44 066	54 143	36 621

To find the दशाक्रम (Dasakrama) in this case, we proceed thus:

Being the strongest significator in the horoscope, the Sun rules the first Dasa. Now, in order to determine how the planets are situated with respect to the Sun, we must prepare a fresh भावचक्रम् (Bhavachakram) for the Sun. This should only be done by taking the Sun's longitude as the Ascendant and determining the other Bhavas on the lines laid down in the first Adhyaya. We shall therefore first find out the fourth Bhava by taking the उन्नत (Unnata) in the present case as half the length of the night and fix up the rest in order The longitude of the Sun is 32°·925. Half the length of the night of birth is 14 gh 19 vigh. and the Ayanamsa is 21°·780 Adding this Ayanamsa to the above longitude we get 54°·705 which is the tropical longitude of the Sun. The portion of *Vrishabha yet to rise is 5°·295. The time taken for this to rise in Lanka (Equator) is*

$$\frac{5·295}{30} \times 4 \text{ gh } 59\tfrac{1}{8} \text{ vigh.} = 0·880 \text{ gh.}$$

And the time *for Mithuna and Kataka to rise in Lanka is 10·727*

		1	2	3	4	5	6	7	8	9	10	11	12
Signs	..	1	2	2	3	4	6	7	8	8	9	10	0
Degrees	..	2	0	27	24	27	0	2	0	27	24	27	0
Minutes	.	55	7	19	31	19	7	55	7	19	31	19	7
Seconds	..	30	23	16	8	16	23	30	23	16	8	16	23
		स 1 2	सं 2 3	स 3 4	स 4 5	स 5 6	स 6 7	स 7 8	स 8 9	स 9 10	सं 10 11	स 11 12	स 12 1
Signs	..	1	2	3	4	5	6	7	8	9	10	11	0
Degrees	...	16	13	10	10	13	16	16	13	10	10	13	16
Minutes	..	31	43	55	55	43	31	31	43	55	55	43	31
Seconds	...	27	20	12	12	20	27	27	20	12	12	20	27

ghatikas Total of these times is 11·607 gh. The portion of Simha that will rise in Lanka in the remaining 2·709 gh. is

$$\frac{2\ 709}{4\ 9861} \times 30^\circ = 16^\circ\ 3$$

Now, subtracting the Ayanamsa from the above, the longitude of the 4th Bhava is found to be 3 24°-31′ 8″

The 12 Bhavas and their Sandhis with reference to the Sun's longitude as the Ascendant are set out in the previous page

Moon	Merc. Sat	Sun	Rahu Venus
	Rasi Chakra		Mars
Ketu	Lagna	Jup.	

11	Moon Merc 12	Sun Saturn 1	2
10	The Sun's Bhava Chakra		Venus 3
9			Mars 4
8	Jupiter Lagna 7	6	5

From the रविभावचक्र (Ravibhava Chakra) drawn above, it will be seen that Saturn, Mars, Jupiter and the Lagna occupy the Kendras. By sloka 14, we are required to subtract the सप्तवर्गद्रेक्काणवर्गबल (Saptavarga Drekkana Vargabala) of Mars and the सप्तवर्गसप्तांशवर्गबल (Saptavarga Saptamsa Vargabala) of Jupiter as both of them happen to be identical. For the same reason, the नवांशवर्गबल (Navamsa Vargabala) of Mars and the द्वादशांशवर्गबल (Dwadasamsa Vargabala) of Saturn will also have to be subtracted. The above pairs of Vargabalas are to be subtracted respectively from (1) Saturn and Lagna and (2) Jupiter and Lagna, the net result is that

Mars'	वर्गबल works	to	39 229
Jupiter's	"	"	34 202
Saturn's	"	"	31·401
and Lagna's	"	"	42 869

The दशाक्रम (Dasakrama) of these four significators will therefore be thus (1) Lagna, (2) Mars, (3) Jupiter and (4) Saturn. Then must follow the Dasas of planets in the Succedent (Panaphara) houses. But there are no such planets answering to the description in the horoscope under consideration. The planets in the Cadent (Apoklima) houses will next rule the Dasas. And

there are three such planets in the horoscope, viz, Venus the Moon and Mercury. There is no साम्यवर्गबल (Samyavargabala) attaching to them The total Vargabalas of these three works respectively to 54 143, 43 453 and 55·518 The दशाक्रम (Dasakrama) will therefore be (1) Mercury, (2) Venus and (3) the Moon. The दशाक्रम (Dasakrama) of the horoscope as a whole will thus be (1) the Sun (2) The Lagna, (3) Mars, (4) Jupiter, (5) Saturn (6) Mercury, (7) Venus and (8) the Moon Now let us take the period of the रवि दशा (Ravidasa) *i. e.* 17 790 years and proceed to determine its several Antardasas. The significators influencing the entire Dasa are (1) the Sun, (2) Saturn, (3) Lagna, (4) Jupiter and (5) Mars. Of the two significators, Lagna and Jupiter posited in the 7th Bhava of the रविभावकुण्डली (Ravibhavakundali), the Lagna is the stronger. *Consequently Jupiter cannot have an* अन्तर्दशा *(Antardasa) to rule*

The Antardasas of the 4 significators will bear the following proportion and time measure —

		Years
The Sun 1 or $\frac{28}{53}$	of the whole period or	9 39 49
Saturn $\frac{1}{2}$ or $\frac{14}{53}$	,,	4 69924
Lagna $\frac{1}{7}$ or $\frac{4}{53}$	,,	1 34264
Mars $\frac{1}{4}$ or $\frac{7}{53}$	,,	2 34962

Similarly, in order to determine the Antardasas under any other Dasa a भावचक्रम् (Bhavachakra) will have first to be cast for the ruler of the Dasa, by taking the longitude of that ruler as the Ascendant and the longitudes of the several significators in the horoscope will then have to be referred to this भावचक्र (Bhavachakra) in view to make out how and where such significators are posited therein

अर्द्धमेकगृहगस्त्रिकोणगस्त्र्यंशमस्तगृहगस्त्वगांशकम् ।
पादमत्र चतुरस्रसंस्थितः पाचयन्त्यथ निजैः फलैर्ग्रहाः ॥ १५ ॥

Sloka 15 Planets placed in the following positions in regard to the lord of a Dasa mature it by their several influences in the proportion of the numbers given *opposite to them* —

1. A planet occupying the same house (if many, the strongest of them) as the lord of the Dasa $\frac{1}{2}$

2 A planet in a triangular Bhava ...

3. A planet in the 7th house

4 A planet in the 4th or the 8th house

होरामकरन्द

अर्द्धमेकभवने त्रिकोणयोस्त्र्यंशमस्तगृहगा स्वराशगम् ।
पादमत्र चतुरस्रसंस्थिता पाचयन्ति खचरा निजगुणे ॥
एकर्क्षे यदि भूयास सम्भवन्ति नभश्चरा ।
एक एव तदा तेषा दद्यादन्तर्दशा बलीम् ॥

Also सारावली

अर्द्धमेकस्थितो भाग त्रिभाग सुतधर्मयो ।
सप्तमे सप्तम भाग चतुर्थं चतुरश्रयो ॥
मूल दशाधिनाथस्य दत्वाश स्वगुणग्रह ।
करोत्यन्तर्दशा सत्या बली हरति भागदा ॥

The several influences referred to by the author w
to be due to such conditions of a planet as आरोह (Aroha
(Avaroha), उच्च (Uchcha) or नीच (Neecha) इष्ट (Ishta) or कष्ट (Kashta)
and the like. The commentator सुन्दरमिश्र (Sundaramisra) is of
opinion that the Lagna becomes दशापाचक (Dasapachaka), i e must
also be taken to be covered by the term 'ग्रह' (Graha) in so far as
it rules a Dasa. Varahamihira is also of the same view.

Cf बृहज्जातक

एकर्क्षगोऽर्द्धमपहृत्य ददाति तु स्व स्यश त्रिकोणगृहगा स्मरगा स्वराशम् ।
पाद फलस्य चतुरस्रगता सहोरास्त्वेव परस्परगता परिपाचयन्ति ॥

That is to say, the अन्तर्दशा (Antardasa) under a दशा (Dasa) will severally become due in the following sequence

First the अन्तर्दशा (Antardasa) of the दशापति (Dasapati) next, that of the planet (if more than one the strongest of them) occupying the same house as the दशापति (Dasapati), next, that of the planet (if more than one, the strongest of them) occupying a Trikona house from the दशानाथ (Dasanatha), next that of the planet (if more than one, the strongest of them) occupying the 7th house from the दशानाथ (Dasanatha), and finally that of the planet (if more than one, the strongest of them) occupying a चतुरस्र (Chaturasra) house from the दशापति (Dasapati).

Also गर्ग :—

एकर्क्षे संस्थितश्चार्द्धं त्रिभागं तु त्रिकोणगः ।
सप्तमस्थः स्मरांशं तु पादं तु चतुरस्रगः ॥
लग्नेन सहिताः सर्वे ह्यन्योन्यं फलदायकाः ।

Also the वृद्धयवनजातक of मीनराज—

लग्नोद्दशा जीवदशाप्रयाता दत्ते नराणां सुधनानि सौख्यम्
सख्यं नरेन्द्रेण विवेकता च.... .. .. ॥

These quotations will be enough to refute the contention of a few authors that the word ग्रह, as employed in the expression ग्रहः पाचयति in this connection in all standard astrological treatises, excludes the Ascendant and that planets alone rule the Antardasas and not the Ascendant. The expression ग्रहः पाचयति may be englished "the significator becomes influential," "the significator becomes active" and so on and not 'the planet becomes influential," "the planet becomes active" and so on. The term "Significator" is wide enough to include not only the planets but the Ascendant as well.

When there are several planets in a house occupied by a दशानाथ (Dasanatha) or in the सप्तम (Saptama), a त्रिकोण (Trikona) or a चतुरस्र (Chaturasra) house from that significator, the strongest alone of such planets must be taken into consideration as capable of being an अन्तर्दशानाथ (Antardasanatha) under that दशानाथ (Dasanatha) So says Bhattotpala in his commentary on Brihatjataka. He justifies this view by pointing to the use of the singular number in the expressions, एकर्क्षगः, त्रिकोणगृहग and the like occurring in almost all the authors—

एकर्क्षगोर्द्धमपहृत्य .. . . बृहज्जातक
एकर्क्षगोर्द्धं स्वंश .... स्वल्पजातक
एकर्क्षे संस्थितश्चार्द्धं . . .... गार्गिः

Also यवनेश्वर

कालोर्द्धभागैकगृहाश्रितस्य तदर्द्धभागं लभते चतुर्थे ।
त्रिभागभागी च त्रिकोणसंस्थस्तदर्द्धभागस्त्वाच पृथक् त्रिकोणे ।
स्मरसप्तमे सप्तमभागभागी स्थितो ग्रहश्चारवशाद्ग्रहस्य ॥

Also सत्य—

अर्द्धं तृतीयमर्द्धाचतथार्द्धं स्वाच सप्तम भागम् ।
एकर्क्षे नवपञ्चमचतुर्थनिधनास्तसस्थानाम् ॥
दद्युर्ग्रहा ग्रहाणा स्वदशास्वन्तर्दशाख्यानाम् ।
फलकालान्मित्रविधिक्रमेण भेदाश्च तेष्वेवम् ॥
एकर्क्षगेषु बलवान् भागहरो मित्रतो रिपोर्वोऽपि ।
मित्र च पुष्कलफल तस्मिन् काले रिपोर्नैवम् ॥

He also quotes in support of his view the following —मय —

एकर्क्षोपगतानां यो भवति बलाधिको विशेषेण ।
एक स एव हर्ता नान्ये तत्र स्थिता विहगा ॥

Also *Cf.* केशवपद्धति —

अर्द्धस्थैकभगत्रिकोणगृहगस्यशस्य चास्ते नगा
शस्याङ्घ्रिश्चतुरस्रगो निजगुणे पक्तिभे स्याद्बली ।
अशादौ कुरु रूपमत्र समतां कृत्वा च नाश छिदा
मशाप्ता स्वदशा पृथक् खलु लवेश्यास्ता स्युरन्तर्दशा ॥ ३३ ॥

But this view is not accepted by दिवाकरदवज्ञ (Diwakara Daivagna) the learned commentator of the above work for, he is of opinion that all the planets posited in the same sign should share the number of years due to them, and not the strongest alone, and would further have the expression ' पक्तिभे स्याद्बली in the sloka quoted above, altered into " पक्तिभ तऽखिला 'and supports his position from पराशर —

बहवश्चेत्तु तेऽखिलम् ।
केन्द्रादिगा ग्रहा सर्वे दद्युस्तेवापहृत्यच ॥

and also from सारावली

अन्तर्दशा यदा स्यात् त्रिचतुर्णामेकराशिसस्थानाम् ।
बन्धनविनाशदैन्य विदुधात्यशुभग्रहाणा तु ॥

दिवाकर (Diwakara) says that वराहमिहिर (Varahamihira), though admittedly very clever *in extracting the essence from every author,* has not anywhere laid down the dictum एकराशिगाना एकोऽहं हरति बली, to wit, the strongest alone of the several planets occupying a Rasi rules the अन्तर्दशा (Antardasa), etc. The same दिवाकर (Diwakara) says also that the quotation from मय should be understood more as

referring to the divisor that has to be determined in the चक्रपाताद्धहानि process than as attributing the rulership of the अन्तर्दशा (Antardasa) to the strongest planet of the lot; and that if मय (Maya) meant anything else he would have said एवः स एव दाता instead of एवः स एव हता, etc.

Nor does दिवाकर (Diwakara) endorse the अन्तर्दशाक्रम (Antardasakrama) accepted by उत्पल (Utphala) on the authority of the casual order in which the several Antardasapatis are mentioned in books. As many authors have described the Antardasas ruled by the several planets in a certain definite order, some hold to the view that the Antardasas must be taken to transpire only in that order. But there are others who oppose this view and hold that the अन्तर्दशाक्रम (Antardasakrama) is the same as the दशाक्रम (Dasakrama) as enjoined by गर्ग —

मूलपाकपतिः पूर्वं दद्यादन्तर्दशां ततः ।
दशाक्रमवशादन्ये दद्युरन्तर्दशां ग्रहाः ॥

श्रीपति (Sripati) follows गर्ग (Garga) *vide* slokas 11 and 14) and केशव (Kesava) and दिवाकर (Diwakara) are of the same view. From the quotations given below, it will be seen that even the पाठक्रम (Patakrama) is not the same, and the position of भट्टोत्पल (Bhattotpala) therefore seems to be untenable.

(1) पराशर—

दायगस्य तु सर्वस्य सहगस्य दलं भवेत् ।
सुतधर्मगयोस्त्र्यंशं पादं मृतिसुखस्थयोः ॥
सप्तांशं सप्तमस्थस्य प्रक्रियाप्यधुनोच्यते ।

ज्ञातुगिपद्धति —

दशार्द्धमेकगेहगस्त्रिकोणगो गुणांशकम् ।
सुखेऽष्टमे युगांशकं नगांशमस्तमस्थितः ॥

Both the views find mention in सारावली—

केन्द्रादिविधिना चान्ये केचित्पाठक्रमेण तु ॥

It may be noted in passing that the पाठक्रम (Patakrama) is identical in 1. श्रीपति (Sripati), 2. केशव (Kesava), 3. सुबोधिनी (Subodhini) and 4. वराहमिहिर (Varahamihira) though श्रीपति (Sripati) sets his face against regarding the पाठक्रम (Patakrama) as indicative of the order of precedence of the Antardasas (*vide* sloka 11 *ante*).

कृत्वांशकानामिह रूपमादौ छिदां समत्वं च तथा निनाशम् ।
निजैक्यभक्ताः पृथगंशकाः स्युरन्तर्दशाः स्वस्वसमाभिनिघ्नाः ॥१६॥

Sloka 16 Put down the numbers representing the various portions of the Dasa beginning with unity and reduce them to equivalent fractions with a common denominator. Find the total of the aliquot parts of the main Dasa represented by the several numerators, the denominators which have served their purpose are to be left out of account. The several aliquot parts multiplied into the years composing the main Dasa and divided by the total of the aliquot parts constitute the separate Antardasas or sub-periods of the Dasa

For notes to this sloka, see page 125 *supra*

अन्तर्दशाभ्यो विदशाः स्युरेवं ताभ्यस्तथैवोपदशाः प्रदिष्टाः ।
प्रत्यब्दमासद्युनिशाघटीषु फलं निगद्यं सदसच्च ताभ्यः ॥ १७ ॥

Sloka 17 And from the Antardasas, their subdivisions called Vidasas (विदशा) are similarly announced, and from the Vidasas, their minuter portions called Upadasas उपदशा are derived. And from the last-named divisions of the period, *i e*, Upadasas, the good and evil to be experienced each year, month, day and night is to be declared by astrologers.

Mars Merc 1	LAGNA SUN SATURN VENUS 2	3	4
12	Bhaumabhava Kundali		5
Moon 11			6
10	Jupiter 9	8	7

Suppose it is required to find out the several Vidasas (विदशा) in the Bhaumantardasa (भौमान्तर्दशा) of the Bhaumadasa (भौमदशा) in the example horoscope referred to in the notes to slokas 9-11 *supra* To do so, it will first be necessary to ascertain how the planets become located in the (भौमभावकुण्डली) Bhaumabhava Kundali the elements of which are set out in the next page.

	1	2	3	4	5	6	7	8	9	10	11	12
Signs .	11	0	1	2	3	4	5	6	7	8	9	10
Degrees .	27	25	23	21	23	25	27	25	23	21	23	25
Minutes .	53	44	36	27	36	44	53	44	36	27	36	44
Seconds .	9	36	3	29	3	36	9	36	3	29	3	36
	स 1 2	मं 2 3	म 3 4	स 4 5	स 5 6	म 6 7	स 7 8	स 8 9	म 9 10	मं 10 11	म 11 12	स 12 1
Signs .	0	1	2	3	4	5	6	7	8	9	10	11
Degrees ...	11	9	7	7	9	11	11	9	7	7	9	11
Minutes ..	48	40	31	31	40	48	48	40	31	31	40	48
Seconds ...	52	20	46	46	20	52	52	20	46	46	20	52

The भौमान्तर्दशा (Bhaumantardasa) ranges over $\frac{6}{11}$ of 11·1978 or 6·107891 years. From an inspection of the भौमभावकुण्डली (Bhaumabhavakundali) printed above it will be seen that the first विदशा (Vidasa) will be ruled by Mars itself and the second by Mercury as it occupies the same house as Mars and the third by Jupiter as it occupies a त्रिकोणभाव (Trikonabhava) from Mars. The proportion of the three Vidasas will stand as 1 : $\frac{1}{2}$: $\frac{1}{3}$: or 6 : 3 : 2. So that the भौमान्तर्दशा (Bhaumantardasa) needs to be subdivided into

Bhaumavidasa ...	...	3·33157 years.
Budhavidasa ...	...	1·66579 ,,
Guruvidasa ...	...	1·11052 ,,

In the same way भौमविदशा (Bhaumavidasa) may be still further subdivided into

Bhaumopadasa ...	...	1·81722 years.
Budhopadasa ...	...	0·90861 ,,
Gurupadasa ...	...	0·60574 ,,

केशवपद्धतिः—

इत्याभ्यो विदशास्ततोऽप्युपदशास्ताभ्यश्च सूक्ष्मं फलम् ॥

जन्मकालकलियातनत्सरोत्पन्नमध्यमरवौ समण्डले ।
निक्षिपेदथ दशादिजाः समामासवासरघटीविनाडिकाः ॥ १८ ॥
तादृशो भवति भास्करो यदा मध्यमो परदशा तदा भवेत् ।
साध्यते दिनगणोनुपाततः खेचराः सविकलादहर्गणात् ॥१९॥

Slokas 18-19. Ascertain the Mean Sun with the portion of orbit traversed by him in accordance with the elapsed years of (कलियुग) Kaliyuga at the nativity of the person whose horoscope may be under examination. Add to the elapsed years of Kali aforesaid, the years, months, days, ghatikas, vighatikas measuring the Dasas, Antardasas, Vidasas and Upadasas. And whenever the Sun attains the positions corresponding to the several sums that result from the several above additions, the several Dasas, Antardasas, Vidasas and Upadasas next in order have their beginning And the days composing them severally can be ascertained by a rule of-three process And the positions of the other planets are of course ascertainable from the ascertainment of the (अहर्गण) Ahargana of the Dasas, etc.

In order to find out the longitude of the Mean Sun, we should multiply the number of elapsed terrestrial days by the number of the Sun's revolutions in a कल्प (Kalpa) and divide this product by the number of terrestrial days in a कल्प (Kalpa) [सूर्यसिद्धान्त (Surya siddhanta—I, 53)] The quotient will represent the number of elapsed revolutions, signs, degrees, etc, of the Mean Sun The Mean Sun at the time of birth has therefore performed

$$\frac{4320,000000}{1,577,917,828,000} \times 714404106135{\cdot}9916 = 1,955,684,954\ 046849$$

revolutions. Its longitude is therefore 0 signs, 16°.51'.56".304.

Suppose it is required to ascertain the positions of the Sun and other planets at the beginning of the Dasa of Mars. The number of the Sun's revolutions since the beginning of the Kaliyuga till the hour of birth in question is 4954·046849.

The number of years elapsed till the beginning of Mars' Dasa is 49 6847 Total 5003·731549. The Sun's position is therefore 8s 23° 21' 27"·504.

युगार्कचक्रैर्युगसूर्यसावनो यदि द्युपिण्डः समवाप्यते तदा ।
दशाप्रवेशोद्भवसूर्यमण्डलैः समांशलिप्तादिभिराप्यतेऽत्र कः २०

Sloka 20. As the number of solar revolutions in a Yuga : to the number of solar revolutions at the setting-in of a Dasa the number of days in the Yuga : to the number of days elapsed at the commencement of the Dasa.

To find the position of the other planets at the time, we have first to determine the अहर्गण (Ahargana) which is done in accordance with the instructions in the sloka Now the number of elapsed terrestrial days since the beginning of Kaliyuga till the hour of birth in question, is

$$\frac{4954\ 046849 \times 1577917828}{4320000} = 1809508{\cdot}9916$$

The same till the beginning of the Kujadasa is

$$\frac{5003{\cdot}77847 \times 1577917828}{4320000} = 1827656\ 7633.$$

अहर्गण (Ahargana) of the elapsed Dasa is therefore 1827656·7633 *minus* 1809508 9916 or 18147 77.

But the method advocated by Kesava is simpler He says ;

शाकोऽब्दा जनिमध्यमार्कभुवं मासादि तद्युग्दशा-
ब्दाद्यं तत्र शके समादितरणिर्मध्यो दशादौ भवेत् ।
षष्ठीभूतदशा पृथक् त्रिकुहता खाङ्गाष्टहृत्संयुता
सा स्यात्सावनिका दशाब्दफलयुक्तद्युक् जनिद्युव्रजः ॥ ३५ ॥
तस्मात्सावयवाद्गणात्स्वकरणात्साध्या दशादौ खगाः
क्षेपान् जन्मखगात्प्रकल्प्य यदि वा साध्या दशा सावनात् ।
ते स्पष्टाश्च तिथिश्च सङ्क्रमवशान्मासो दशादौ तनु
पूर्वोक्त उडूक्षं चात्र तु मया सहास्पष्ट दर्शितम् ॥ २६ ॥

At the hour of birth, the number represented by the year of the Saka era will denote the year, and the signs, degrees, etc, of the Mean Sun, the months, days, etc, that have elapsed in that

year of Saka Add to this the years, months, days, etc., representing the period of the Dasa current. The result will give the new year of Saka and the longitude of the Mean Sun for the hour of commencement of the next Dasa. Convert the time measure of the Dasa into days, that is to say, multiply the number of years by 12, and add to the product the months, multiply this sum by 30 and add to the product the days, etc. The result will be the number of days in the Dasa. Multiply it by 13 and divide by 890 Add this new result to the number of days already obtained. Add also as many palas as there are years in the Dasa. The sum will represent the number of Savana days. With this अहर्गण (Ahargana) for a basis, the longitudes of the several planets at the hour may be computed with the aid of the very करणग्रन्थ (Karanagrantha) which was employed to determine the positions of the planets at birth.

Thus, *if the longitude of the Mean Sun at hour of birth be* 0^s-16°-51'-56 ·304, its longitude at the beginning of the Kujadasa may be obtained by the *addition of the period elapsed till then, i e.,* of 49 years, 8 months, 6 days, 29 ghatikas and 31·2 Vighatikas.

Thus, 0^s-16°-51' 56 304,	the longitude of the Mean Sun at birth when increased by
49 8 6 29 31 ·2	time since elapsed, become
8^s 23°-21'-27"·504	which is its progressed longitude at the beginning of the Kujadasa.

To find the अहर्गण (Ahargana) of the elapsed Dasa, *viz.*, 49 years, 8 months, 6 days, 29 52 ghatikas, convert 49 years into months, *i e*, 49×12=588 Add to this the 8 months and we get 596 This converted into days gives 596×30=17880. Adding the 6 days and 29 52 ghatikas, we get 17886 days, 29 52 ghatikas. Increase this by $\frac{13}{890}$th, *i e*, by 261 days, 15 80196 ghatikas, which gives 18147 days, 45 32196 ghatikas. Add on further 49·6847 palas or ·82808 ghatikas, and we shall have for the sum total 18147 days, 46 15004 ghatikas

These tally with the results already obtained.

सविकलादितिसिद्धदिनव्रजात् कथिततन्त्रविधेः कुरु खेचरान् ।
स्फुटतरानुदयं च निजोदयैरितिविधाय ततोऽत्र विचिन्तयेत् ॥२१॥

Sloka 21 From the (अहर्गण) Ahargana and its portion obtained by the proportion given in the previous sloka, determine the correct positions of the planets in accordance with the rule of the (तन्त्र) Tantra or astronomical treatise that you may follow and calculate the Lagna in agreement with the times of the rising periods in the particular place in which the birth of the native happened This done, proceed to consider the good and bad points of the horoscope

The method advocated by the author in all seriousness for eventually finding out the precise Lagna at the time of the commencement of a Dasa has given occasion for the following banter from Kesava Daivagna.

पञ्चाशोनदिनद्वय च कलयेत्यायु कृत दृश्यते ।
पक्षे खेटलवान्तरेण च भवे-मासान्तर चायुष
प्रोक्त यैस्तु दशादिलग्नजफल तेभ्योऽतिदक्षेभ्यो नम ॥ ३४ ॥

दशापतिर्लग्नगतो यदि स्यात् त्रिषड्दशैकादशगश्च लग्नात् ।
तत्सप्तवर्गोप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा सा ॥ २२ ॥

Sloka 22 Ascertain the Lagna or the rising sign at the time of commencement of a Dasa If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the (सप्तवर्ग) Saptavarga of the lord of the Dasa, or if a friendly planet or a benefic one be in the Lagna, the Dasa will prove auspicious

For this as well as sloka 24 *infra*,

Cf. बृहज्जातक

पाकस्वामिनि लग्नगे सुहृदि वा वर्गेऽस्य सौम्येऽपि वा
प्रारब्धा शुभदा दशा त्रिदशषड्लाभेषु वा पाकपे ।
मित्रोच्चोपचयत्रिकोणमदने पाकेश्वरस्य स्थित-
श्चन्द्र सफलबोधनानि कुरुते पापानि चातोऽन्यथा ॥

Also होरामकरन्द

पाकेशे लग्नवर्तिन्युत सुहृदि शुभे वा तदीयेऽथ वग

प्रारब्धा सत्फला स्यादुपचयभवनस्थेऽपि वा प ञ्नाथे ।

मित्रस्वोच्चत्रिकोणोपचयमदनग शीतरश्मिर्दशेशा-

दुद्बोध सफलाना रचयति नितरामन्यथा निन्दितानाम् ॥

Also फलदीपिका

दशेशस्य तुङ्गे सुहृद्दे दशेशात् त्रिषट्कर्मलाभत्रिकोणास्तगेषु ।

यदा चारगत्या समायाति चन्द्र शुभ सविधत्तेऽन्यथा च रिष्टम् ॥

सारावली

पाकस्वामिनि लग्ने सुहृदा वर्गेऽथवाऽपि सौम्यानाम ।

श्रेष्ठदशाया सुतिलग्नादुपचयगृहस्थेवा ॥

मित्रोच्चोपचयस्थाने त्रिकोणे सप्तमे तथा ।

पाकेश्वरात् स्थितश्चन्द्र कुरुते सफला दशाम् ॥

विपरीते स्थिते चन्द्रे दशादौ पर्यवस्थित ।

स्वोच्चगस्यापि खेटस्य दशा न प्रतिपूजित ॥

प्रवेशे बलवान् खट शुभैर्वा सुनिरीक्षित ।

सौम्याधिमित्रवगस्थो मृत्यवे न भवेत्तदा ॥

यावन्ति वर्षाणि दशा च सा स्याचाराक्रमात्तत्र दशापतिः सः ।
यत्र स्थितस्तद्भवनाद्विधोश्च स्थितेः प्रकल्प्यं सदसत्फलं हि ॥ २३ ॥

Sloka 23 During the several years over which a Dasa may extend, its good or evil effect is to be determined with reference to the particular house which the lord of the Dasa may occupy, for the time, in its progress through its orbit as also with reference to the position of the Moon

cf. जातकपारिजात

करोति यद्भावगत स्वपाके तद्भावजन्य स्वशुभ शुभ वा ।

शुभ शुभव्योमचरस्य पाके पापस्य दाये स्वशुभ वदन्ति ॥

Also फलदीपिका

यद्भावग पाकपतिर्दशेशात्तद्भावजातानि फलानि कुर्यात् ।

विपक्षरि फाष्टमभावगश्चेद्दु ख निदध्यादितरत्र सौख्यम् ॥

दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।
सत्रिकोणोपचयस्थितश्च ददाति चन्द्रः खलु सत्फलानि ॥ २४ ॥

Sloka 24. The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the Upachaya houses with reference to the Dasanatha.

Cf. केशवपद्धति —

चन्द्र. प्राप्तदशेश्वरस्य सुहृदुच्चस्वर्क्षसंस्थो दशा-
नाथाद्धीनवसप्तमोपचयगो दद्याच्छुभानीति च ॥

उक्तेषु राशिषु गतस्य विधोः स राशिः
स्याज्जन्मकालभवमूर्तिधनादिभावः ।
तत्तद्विवृद्धिकृदसौ कथितो नराणां
तद्भावहानिकृदथेतरराशिसंस्थः ॥ २५ ॥

Sloka 25. In the favourable positions mentioned in the previous sloka, the Rasi occupied by the Moon should represent some one of the 12 bhavas, Lagna, Wealth, etc., at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect to the Bhava represented by the Rasi occupied. In the unfavourable positions the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

Cf. केशवपद्धति

यस्मिन् भेस विधु सजन्मनि तनुस्वायादि भावो यदा
तत्तद्वृद्धिकरोऽथ तत्क्षयकर. प्रोक्तेतरस्थानगः ॥ ३७ ॥

Also गार्गि

यद्राशिसंस्थः शीतांशु· शुभकृत्परिकीर्तितः ।
सराशिर्जन्मकाले तु यो भावस्तत्कृत च तत् ॥

दशाप्रवेशे स्वगृहादिसंस्थे हिमद्युतौ यत्फलमुक्तमाद्यैः ।
तद्वाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोरूपतया ददाति ॥२६॥

Sloka 26 What has been described by the ancients such as Varahamihira as the effect of the Moon being in

his own house or that of other planets should be mentioned in this connection For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain)

It is significant that this same author in another work has pointed out that the inherent power of any planet, for good or evil, is intensified by the strength of position of the Moon in relation to it. *Cf*

अमृतकिरणवीर्याद्वीर्यमाश्रित्य सर्वे
विदधति फलमेते खेचरा साध्वसाधु ।
निजनिजविषयेषु व्याप्रियन्ते यथामू
न्यलमिह मनसेवाधिष्ठितानीन्द्रियाणि ॥

श्रीपति (Sripati) here (in sloka 26 of the Text) alludes to the following sloka of वराहमिहिर (बृहज्जातक VIII 11.)

प्रारब्धा हिमगौ दशा स्वगृहगे मानार्थसौख्यावहा
कौजे दूषयति स्त्रिय बुधगृहे विद्यासुहृद्वित्तदा ।
दुर्गारण्यपथालये कृषिकरी सिंहे सितर्क्षेऽन्नदा
कुस्त्रीदा मृगकुम्भयोर्गुरुगृहे मानार्थसौख्यावहा ॥

Also होरामकरन्द
प्रारब्धा कर्किणीन्दौ भवति खलु दशा मानसौख्यार्थदायी
स्त्रीदौष्ट्यमारराशौ शशिसुतभवने मित्रविद्याधनाप्त्यै ।
सिंहे वारण्यवास कृषिमपि कुरुते शुक्रभे चान्नदा स्यात्
कुस्त्रीदा मन्दगेहे दिशति गुरुगृहे मानसौख्यार्थलाभान् ॥

Also सारावली
सविता दशाफलाना पाचयिता चन्द्रमा प्रपोषयिता ।
राशिविशेषेणेन्दोरत फलोक्तिर्दशारम्भे ॥
मूलदशायामिन्दो कन्यासु प्रेक्षिते चन्द्रे ।
पण्याङ्गनाभिरनिश समागमं प्राहुरिह यवना ॥
सौम्यर्क्षेधनलाभ कुलारगेन्दौ भवेद्दशारम्भे ।
कन्यां दूषयति नर कुनभवने हन्ति वा युवतिम् ॥
विद्याशास्त्रज्ञानं मित्रप्राप्ति करोति बुधराशौ ।
शौक्रेऽन्नपानमतुल सौख्य चन्द्रे विनाशं च ॥

सुखधनमानाज्ञाप्ति जीवगृहे दिशति शीतांशु ।
परिणतवयसमरूपां सौरगृहे वर्धकीं वाऽपि ॥
दुर्गारण्यनिवासं कर्षणगृहकर्मसेतुकर्मान्तम् ।
सिंहे शशी प्रकुरुते स्त्रीपुत्रविवादमरतिं च ॥

उत्पादितं हि द्युचरस्य पूर्वं शुभाशुभाख्यं तु फलं यदत्र ।
तेनानुसारेण दशासु कल्प्यं शरीरभाजामशुभं शुभं च ॥ २७ ॥

Sloka 27. The good and evil to be experienced by men in the Dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the Dasa as worked out previously (*vide* Adhyaya 4, Sloka 4)

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।
साम्ये तु मिश्राणि फलानि नूनं फलं त्रिधैवं परिकल्पनीयम् ॥

Sloka 28. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are of a mixed kind. It is in these three ways that the planetary influence should be interpreted

सप्तवर्गजफलस्य सूरिभिस्तत्प्रभोरिह फलस्य निश्चयात् ।
एवमेव परिकल्पना स्फुटा शोभनाशुभफलस्य कीर्तिता ॥ २९ ॥

Sloka 29. To declare clearly the effect due to the Sapthavargas under the categories of good (शुभ-Subha), evil (अशुभ-Asubha) and mixed (शुभाशुभ-Subhasubha) in this way is dependent, say the sages, upon a correct ascertainment of the influence of the lords of the respective Vargas.

यद्यद्द्रव्यं कथितमृषिभिर्यस्य यस्य ग्रहस्य
कर्माजीवोऽपि च तनुभृतां यत्र यत्रोदितोऽत्र ।

यद्भावोत्थं यदपि गृहजं योगजं दृष्टिजं यत्
तत्तत्सर्वं ग्रहबलवशाद्योजनीयं दशासु ॥ ३० ॥

इति श्रीपतिविरचितायां जातकपद्धतौ
दशान्तर्दशादिविचाराध्यायः सप्तमः

Sloka 30. Whatever substance is declared by the sages to belong appropriately to any planet, whatever the occupation which men may have to pursue under certain planetary conditions, whatever the effect due to a Bhava, a Rasi, a Yoga, (such as Rajayoga, etc.), or aspect,—all this should be assigned suitably in the Dasa periods in accordance with the strength of the planets presiding over them.

Cf. फलदीपिका

संज्ञायां यदगादिवाकरविधिश्लोकेषु यज्जल्पितं
कर्माजीवनिरूपितं फलमिदं यद्योगचिन्ता विधौ ।
यद्यस्येक्षणयोगसंभवफलं भावेशयोगोद्भवं
भावेशैरपि भावगैरपि फलं वाच्यं दशायामिह ॥

होरामकरन्द

यस्य ग्रहस्य यद्द्रव्यं कर्म जीविश्च यस्य यः ।
दृग्भावस्थानयोगोत्थं फलं स्यात्तद्दशासु च ॥

Also केशवपद्धतिः—

यद्द्रव्यं खचरस्य भावगृहदृग्योगादिसर्वं फलं
योज्यं वृत्तिकृतिर्बलादिह दशायां चाथ यो वैरयुक् ।
पापः पापदशां विशेत् स च विपरीतकर्ताथ तद्भङ्गद-
स्तत्काले बलवान् खगः शुभसुहृद्दृष्टेष्टषड्वर्गगः ॥ ३८ ॥

For the several substances ascribed to the planets, *vide* Jatakaparijata II—20; Brihat Jataka II—12.

For the occupations to be pursued, *vide* Jatakaparijata XV—43—50; Brihat Jataka X—1—4.

For the effects due to the

(*a*) planets in the several Bhavas, *vide* Jatakaparijata, VIII 56—99; Brihat Jataka XX.

(*b*) planets in the several Rasis, *vide* Jatakaparijata, VIII, 39—44, Brihat Jataka XVIII.

(*c*) Yogas, *vide* Jatakaparijata, VII, VIII, 1—38 Brihat Jataka XI, XII, XIII, XIV.

(*d*) aspects, *vide* Jatakaparijata, VIII, 46—55, Brihat Jataka XIX.

In predicting the several effects of the Dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the Dasa of that particular planet (*vide* बृ जा Ch VIII, slokas 12 18.) These will have to be generally supplemented by the effects due to other considerations as well, of the planet, *viz*, its influence due to its functioning as दशानाथ (Dasanatha) or अन्तर्दशानाथ (Antardasanatha), to its position in the Rasi occupied, to its association with other planets, to the benefic dots obtained in its Ashtakavarga, to its occupation of any particular Decanate, Navamsa and other Vargas, etc. All these effects will also have to be suitably added on The particular constituent of the Kalapurusha represented by the planet, the political grade typified by it, the particular colour ascribed to it, the substance typified, vegetable, mineral and animal kingdom represented by it, the precious stone typified by it, the article of apparel, the constituent element of the body represented by it, the particular flavor ascribed to it, the effects due to all these have to be fittingly brought in during the Dasa of the planet under consideration. For instance, in the Sun's Dasa, should the Sun be auspicious in the nativity, royal favour, self satisfaction, acquisition of red substances, of copper and the like, company of people of the Kshatriya caste, the quality of goodness, possession of good vital energy, etc., all these will have to be predicted If the Sun be bad, the loss of these has to be thought of, similarly in the case of the Moon and other planets. For further information the reader is referred to the दशाध्यायी (Dasadhyayee) commentary on Brihat Jataka.

End of the Seventh Adhyaya

अष्टमोऽध्यायः

बहुप्रकारं बहुधाऽत्र भुज्यते यतः फलं प्राणिगणैः प्रतिक्षणम् ।
प्रकीर्णरूपस्य फलस्य निर्णयस्ततो मयाऽस्मादधुनाऽभिधास्यते ॥ १ ॥

Adhyaya 8

Sloka 1 Since the fruit of past Karma (कर्म) which is of many forms, is being experienced momently and in various ways by large numbers of living beings, I shall have to treat of the manner of tracing it in its miscellaneous aspects.

On the subject of reaping in this life the fruits of the past Karma, the following averments of Varahamihira have a direct bearing —

बृहज्जातक I—3.
कर्मार्जित पूर्वभवे सदादि यत्तस्य पक्ति समभिव्यनक्ति ।

लघुजातक I—3.
यदुपचितमन्यजन्मनि शुभाशुभ तस्य कर्मण पक्तिम् ।
व्यञ्जयति शास्त्रमेतत्तमसि द्रव्याणि दीप इव ॥

Also होरामकरन्द
यदन्यजन्मन्यशुभ शुभ वा कर्मार्जित तस्य विपक्तिरेतत् ।
व्यनक्ति शास्त्र हि दशाक्रमेण घटादिजात तमसीव दीप ॥

अष्टवर्गजफलं ग्रहस्य यत् साध्वसाध्वपि च तस्य लग्नतः ।
चन्द्रतोप्युपचयस्थितोच्चभस्वत्रिकोणसुहृदालयेषु तत् ॥ २ ॥
पूर्णं शुभं स्यादशुभं च हीनं विपर्यये कष्टफलं हि पुष्टम् ।
अपुष्टमिष्टं पुनरत्र वाच्यं बलाबलं तस्य विचार्य सम्यक् ॥ ३ ॥

Slokas 2-3 When a planet's exaltation sign, Swakshetra, Moolatrikona, or a friend's house happens to be in the उपचय (Upachaya) positions from the Lagna or the Moon, its good effects derived from Ashtakavarga are fully realised and the bad effects become reduced in the

favourable positions mentioned above Elsewhere there is a plentiful crop of evil and the good becomes minimised Any declaration regarding such planetary effects should be made after a careful consideration of the strong and weak points of the planet under examination

These slokas are important as enabling us to find out as to when the planetary power which is determined by the अष्टवर्ग (Ashtakavarga) process, is influential and when not.

Cf केशवपद्धति

खेटस्तस्य यदष्टवर्गजफलं पूर्णं शुभं जन्मतः
निम्नोच्चवृद्धिषु च स्वभोच्चभसुहृद्भस्वत्रिकोणेऽस्ति यः ।
दुष्टं मध्यबलं विपर्ययगतस्यानिष्टमत्युत्कटं
शस्तं स्वल्पतरं खगस्य च वदेत् ज्ञात्वा बलं तत्त्वतः ॥ ३९ ॥

For अष्टवर्गफल (Ashtavargaja phala) *vide* Jatakaparijata X and Phaladeepika XXIII and XXIV

ये राजयोगाः कथिता हि तेषां भङ्गो न चेत्स्यात्सफलास्तदा ते ।
ज्ञेया बुधैर्योगदवीर्ययोगाद्युगामिनां रश्मिफलानि तद्वत् ॥ ४ ॥

Sloka 4 The Rajayogas mentioned before take effect, in case there is nothing (in the horoscope) to nullify them, in accordance with the strength of the planets producing those Yogas And the effects of planetary rays should be similarly found out by sagacious astrologers.

It will be seen from this verse that the strengths of the significators involved in the various Rajayogas (=configurations importing fortune of rank), should be precisely determined if the degree of influence of those Yogas (=configurations) would be predicted with any approach to accuracy. As for prognostics attaching to the several Rajayogas (=configurations importing fortune of rank), the reader is referred to Jatakaparijata Chapter VII, *passim*, Brihat Jataka XI and Phaladeepika VII.

As for रश्मिफल (Rasmi phala) *cf* Jatakaparijata, pages 249 254

दशानामरिष्टे तथा चास्य भङ्गे दशारिष्टभङ्गेशवीर्योत्कटत्वात् ।
दशारिष्टभङ्गौ बुधैः कल्पनीयौ निधाय ग्रहान्किन्तु तत्कालजातान् ॥

Sloka 5. When there is any evil to be apprehended in the course of Dasas or planetary periods and when there happens to be also some influence tending to obviate the same, the question whether the evil will prevail or be put down will depend upon the preponderance in strength of the planet causing the रिष्ट (Rishta) or the other obviating it—this preponderance being arrived at after a careful balancing of the strengths of the planets at the time of the Dasas.

For accurately determining which of the two planets—the रिष्टकर (Rishtakara) and the रिष्टभङ्ग (Rishtabhanga)—will prove the more influential, *vide* Adhyaya VI, *supra*.

क्रूरखेचरदशासमये चेद् दारुणान्तरदशाविनिपातः ।
तत्करोति बहुधा विपदं स प्राणिनामतितरामरियोगे ॥ ६ ॥

Sloka 6 If, at the time the Dasa of a malignant planet is in progress, the Antardasa of another malignant planet sets in, it generally brings on some catastrophe to men—this it does all the more when the lords of the Dasa and Antardasa in question are hostile

The evil promised gains in virulence when the दशानाथ (Dasanatha) and the भुक्तिनाथ (Bhuktinatha), besides being malefics, are mutually inimical, as *e g*, in षष्ठाष्ट positions (=inconjunct or quincux aspect). *Vide* also Jatakaparijata, XVIII, slokas 54—57.

सारावली
क्रूरदशाया क्रूर. प्रविश्य चान्तर्दशा यदा कुरुते ।
पुंस स्यात्सन्देहस्तदारियोग. सदैव महान् ॥
क्षितितनयस्य दशाया रविजस्यान्तर्दशा यदा विशति ।
बहुकालजीविनामपि मरणं निःसंशय कुरुते ॥
क्रूरराशौ स्थित पाप षष्ठे स्यान्निधनेऽपि वा ।
तत्स्थितेनारिणा दृष्ट स्वपाके मृत्युदो ग्रह ॥
विलग्नाधिपतेः शत्रुर्लग्नस्यान्तर्दशा गतः ।
करोत्यकस्मान्मरण सत्याचार्यः प्रभाषते ॥

Also होरामकरन्द

षष्ठाष्टमगत क्रूर क्रूरभस्थो विलोकित ।
द्विपदा क्रूरभस्थेन स्वदशाया मृतिप्रद ॥
लग्नाधारिपुलभदशाया प्रविशन्नृणाम ।
करोति नून निधन इति सत्यस्य भाषितम् ॥
दशाया बलहीनस्य बलिनोऽन्तर्दशा यदि ।
न चादितस्य वै कुर्याद्दशा रिष्टस्य सक्षयम् ॥

Again मानसागरण

स्वभानुयुक्तस्य च खेचरस्य दशावरिष्टाऽप्यतिरिष्टदा स्यात् ।
पाकावसाने ननु मानवानां तु हानि हानिश्च विदेशयानम् ॥
लग्नेश्वरस्याष्टमभावगस्य भवेद्दशायामतिपाडन च ।
दशावसानेऽपि हि मानवाना भवेत्समाप्ति खलु जीवितस्य ॥
नाथ रिभस्थस्य च वक्रिणो वा पाक कुकर्माभिरतिर्मनुष्य ।
विदेशवासा निजबन्धुवर्गैरलक्ष्मी भवेदाग्रहताभियुक्त ॥
जननराशिगनुसन्तुनाथयो रिपुदशासमये मतिविभ्रम ।
भयमरेरपि राज्यपरिच्युति स्वजनै कलहो बलहीनता ॥

दशाप्रवेशे बलवान् ग्रहश्चेच्छुभाधिमित्रग्रहवर्गसंस्थः ।
निरीक्षितः सौम्यसुहृद्ग्रहैश्च दशास्वरिष्टस्य तदा हि भङ्गः ॥७॥

Sloka 7 If at the time of the commencement of the Dasa, there is some planet occupying the Varga of a benefic अधिमित्र (Adhimitra) planet and aspected also by benefic friendly planets, then there will be prevention of the अरिष्ट (Arishta) or impending catastrophe.

Cf. सारावली

प्रवेशे बलवान् खेट शुभैर्वा सुनिरीक्षित ।
सौम्याधिमित्रवर्गस्थो मृत्यवे न भवेत्तदा ॥
मूल दशाधिनाथस्य विबलस्य दशा यदा ।
बलिन स्यात्तदा भङ्गो दशारिष्टस्य तद्ध्रुवम् ॥
युद्धे च विजयी तस्मिन् ग्रहयोगे शुभे यदि ।
दशायां न भवे रिष्ट स्वोच्चादिषु च संस्थित ॥

Also मानसागरण

दशाप्रवेशे खचर स्वतुङ्गे मूलत्रिकोणे यदि वा स्वगेहे ।
शुभस्ववर्गस्थितिदृष्टशुभैर्दृष्टो दशारिष्टहरो भवेत्स ॥

स्त्रीणामुक्तं जातके यच्च पुंवत् तल्लग्नेन्द्वोर्वीर्यतोऽत्र प्रकल्प्यम् ।
योगात्तासां यच्छुभं वाऽशुभं वा तन्निःशेषं कल्पयेत् खेटवीर्यात् ॥८

Sloka 8 The effect which has been declared to follow in the case of a woman's horoscope similarly to that of men should be settled with reference to the strength of the Lagna and the Moon. And the entire good or evil said to arise in their case in consequence of the conjunction of certain planets should be determined in exact accordance with the strength of those planets

The effects alluded to here by श्रीपति (Sripati) are those described in the Brihat Jataka Ch XXIV—Slokas 2 *et seq.* (*cf.* Jatakaparijata XVI Slokas 7-18)

नैर्याणिका ये कथिताश्च योगाः स्थितिं च तेषामिह भावक्लृप्त्या ।
विज्ञाय धीमान् ग्रहयोगजातं निर्याणमस्मिन् परिकल्पयेच्च ॥ ९ ॥

Sloka 9. An intelligent astrologer should find out the kind of exit from the world a person is to have as a result of the planetary positions at the time of his birth, after ascertaining, by a careful study of the Bhavas bearing upon the question, which of the several Niryana yogas (mentioned in the 25th chapter of the Brihat Jataka, Phaladeepika, Adhyaya XIV) finds place in the horoscope

केरलपद्धति —

जीवेऽस्त्रापि विभक्तरिष्टनशिशू रिष्टं विना मीयते-
धायोऽब्द दिशुदुस्तरोऽपि च परौ कार्येषु नौ पत्रिका ।

कार्या प्रश्ननिमित्तपूर्वशकुनैरक्षन्स्वमान धिया
होराज्ञेन सुबुद्धिनात्र बहुधोदर्कस्य कालो मतौ ॥ ४० ॥

कण्टकादिपरिभाषयानया प्रोक्तया सकलभावजातया ।
जातकोदितफलस्य निश्चितं प्रत्ययो भवति धीमतामिह ॥ १० ॥

Sloka 10 With the help of the terminology such as Kendra, Panapara, Apoklima as applied to all the Bhavas and their bearings, it is surely possible for intelligent people to have a settled conviction as to the effect of planetary positions in a horoscope

It will be obvious from this sloka that, in the view of श्रीपति (Sripat) the terms कण्टक (Kantaka), केन्द्र (Kendra), etc, have only to do with Bhavas (and not with Rasis) as the names तनु (Thanu), धन (Dhana), सहज (Sahaja) and the rest Bhavas are 'domal cusps' while Rasis are 'zodiacal signs.

इति जातककर्मपद्धतिं गुरुपादाब्जयुगप्रसादतः ।
वरशिष्यजनप्रबोधिनीं कृतवान् श्रीपतिरग्रजाग्रणीः ॥ ११ ॥

Sloka 11 From the beneficent effect of waiting at the lotus feet of his Guru, श्रीपत्याचार्य, the foremost among Brahmins, has thus been able to complete his work जातककर्मपद्धति, a guide to the working out of a horoscope which is a source of valuable information to the community of good students

अध्यायानामष्टके वृत्तसंख्या संजातास्मां षट्त्रिचन्द्रप्रमाणा ।
प्रोक्तानुष्टुप्छन्दसा ग्रन्थसंख्या श्लोकैनैकेनाब्धया हि द्विशत्या ॥१२

इति श्रीपतिविरचितायां जातकपद्धतौ
प्रकीर्णकाध्यायोऽष्टम

Sloka 12 The number of verses in the eight Adhyayas comes up to 136. Reckoning a Grantha (ग्रन्थ) at 32 syllables, the total Granthas will amount to 201

This sloka is of value as a safeguard against possible spurious additions to the text. *From the total of 136 verses (=201 granthas)* given here, it will be safe to presume that the following slokas of the edition that we have followed are foreign to the original text (*to wit*,

of Adhyaya 2—sloka 6,

,, Adhyaya 3—sloka 23,

, Adhyaya 5—slokas 37 and 38

,, Adhyaya 8—sloka 12), and that the slokas 2 and 21 of Adhyaya 3 are, each of them, made up of two verses.

The 136 slokas are thus arrived at —

Adhyaya	1	slokas	11,	syllables	620
,,	2	,,	5,	,,	268
,,	3	,	24,	,,	1124
,,	4	,,	14,	,,	656
,,	5	,	36,	,,	1612
,,	6	,,	5,	,,	220
,,	7	,,	30,	,,	1448
,,	8	,,	11,	,,	490

Total —slokas 136 making 6438 syllables—
$\left(\frac{6438}{32}=201\frac{6}{32}=\right)$ $201\frac{3}{16}$ Granthas.

केशवपद्धति —

नन्दिग्रामे केशवो प्रिवर्यो योभूद्धोराशास्त्रसंघं विलोक्य ।
तेनोक्तियं पद्धतिर्जातकीया चत्वारिंशद्वृत्तबद्धा सुबोधा ॥ ४१ ॥

ये सुबोधां पठन्तीमामङ्ग्या जातकपद्धतिम् ।
होरावित्पदवीं यान्ति लोके मान यश सुखम् ॥ ४२ ॥



APPENDIX I

CHARAKHANDAS

Latitude in degrees	Asus	Asus	Asus	Latitude in degrees	Asus	Asus	Asus
6	74	59	24	15½	194	157	65
6½	80	64	26	16	201	162	67
7	87	68	29	16½	207	169	68
7½	92	75	30	17	214	173	71
8	98	80	32	17½	221	179	73
8½	105	84	34	18	228	184	75
9	111	89	37	18½	234	190	78
9½	117	95	38	19	241	196	80
10	123	100	41	19½	248	201	83
10½	130	104	43	20	255	207	85
11	136	110	45	20½	262	212	87
11½	142	116	47	21	269	218	89
12	149	120	49	21½	276	224	92
12½	155	126	51	22	283	230	94
13	162	130	53	22½	290	237	95
13½	168	136	55	23	297	242	99
14	175	141	57	23½	304	248	102
14½	181	147	59	24	312	254	104
15	188	152	62	24½	319	260	107

Latitude in degrees	Asus	Asus	Asus	Latitude in degrees	Asus	Asus	Asus
25	326	267	108	31	421	345	143
25½	334	273	111	31½	430	352	145
26	342	278	114	32	438	360	148
26½	349	285	117	32½	447	366	152
27	357	291	120	33	455	375	154
27½	365	298	122	33½	465	381	157
28	373	304	125	34	473	389	161
28½	381	310	128	34½	482	397	164
29	389	317	131	35	491	405	168
29½	397	324	133	35½	500	413	171
30	405	330	136	36	510	421	174
30½	413	338	139	53°	940	814	361

1 Asu = 4 Seconds
6 Asus = 1 Vighatika (विघटिका).
60 Vighatikas = 1 Ghatika (घटिका).

The rising periods of the zodiacal signs reckoned from the Equinoctial Point for places in the Equator are as noted below ;—

Mesha	... ...	1,674 Asus
Vrishabha	... ...	1,795 „
Mithuna	... ...	1,931 „
Kataka	... ...	1,931 „
Simha	... ...	1,795 „
Kanya	... ...	1,674 „
Thula	... ...	1,674 „
Vrischika	... ...	1,795 „
Dhanus	... ...	1,931 Asus

Makara	...	... 1,931	"
Kumbha	.	... 1,795	"
Meena	...	... 1,674	"

But those for latitudes north and south of the Equator vary and may be exactly ascertained by means of the CHARAKHANDAS given in the previous pages. Having regard to the fact that India lies between 6 and 36 N. Lat. the table has been constructed to serve the requirements of people residing in India.

The process of applying it is as follows:—

The three figures given against each latitude are meant to apply to any one of the four triads into which the zodiacal signs are divided commencing always from what has been called सायनमेष (Sayanamesha), i e, the first 30 degrees from the Equinoctial Point. The figures are subtractive in the case of the 1st and the 4th triads and additive in the case of the other two, that is to say, subtractive from Mesha to Mithuna and from Makara to Meena, and additive from Kataka to Kanya and from Thula to Dhanus. For example, the rising periods of the signs at a place in Lat 13 N. are worked out in the following table —

		Times of rising at Equator (Siderial Time) Asus	Charakhanda for Lat 13 N (Siderial Time) Asus	Times of rising in 13 N Latitude (Siderial Time) Asus	Gh	Vigh.
Mesha	...	1,674	−162	1,512	4	12
Vrishabha	..	1,795	−130	1,665	4	37½
Mithuna	...	1,931	− 53	1,878	5	13
Kataka	...	1,931	+ 53	1,934	5	30⅔
Simha	...	1,795	+130	1,925	5	20⅝
Kanya	...	1,674	+162	1,836	5	6
Thula	...	1,674	+162	1,836	5	6
Vrischika	...	1,795	+130	1,925	5	20⅝
Dhanus	...	1,931	+ 53	1,984	5	30⅔
Makara	...	1,931	− 53	1,878	5	13
Kumbha	...	1,795	−130	1,665	4	37½
Meena	...	1,674	−162	1,512	4	12

Prior to the examination of a horoscope, the rising periods of the signs in the place of nativity should be carefully found out. It is upon the accuracy of this that all astrological calculations must be founded. The figures giving the Asus, additive or subtractive as the case may be, are termed CHARAKHANDA (चरखण्ड) by Hindu astronomers. For a clearer knowledge of this *vide* Bhaskaracharya's सिद्धान्तशिरोमणि, Ch. VII, Slokas 18—22.

In this connection it has to be repeated that the names from Mesha to Meena indicate divisions of 30 degrees commencing always from the Equinoctial Point and are therefore सायन (Sayana). But the names from Mesha to Meena used ordinarily are Nirayana (निरयन) and correspond to the Greek names, Aries, Taurus, etc.

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APPENDIX—II

SUMMARY.

(Prepared by Mr. Robert De Luce)

CHAPTER I

In this chapter the author explains the process of erecting the horoscope, that is, of establishing the zodiacal position of the twelve Bhavas (houses), their mid-points and their Sandhis (junction-points).

The Lagna (mid-point of the First Bhava) is determined from the horizon-distance of the Sun. The Madhya Lagna (mid point of the 10th Bhava) is determined from the meridian-distance of the Sun.

The mid point of the 7th Bhava is 180° from the Lagna; and the mid-point of the 4th Bhava is 180° from the Madhya Lagna.

The mid-points of the intermediate Bhavas are found by trisecting the zodiacal space included between the mid-points of the four angles (Lagna, 10th, 7th and 4th Bhavas).

The junction-points, or Sandhis are midway between the mid-points of the adjacent Bhavas.

The strength of a planet in a Bhava if posited at the junction-point is zero; if posited at the mid-point it is 100%, the strength of intermediate positions being calculated by the rule of three.

The author in the last sloka enumerates the purposes and occasions for which this type of horoscope is particularly applicable.

CHAPTER II

In this chapter the author explains the method of calculating the strength of aspect between planets.

CHAPTER III

The author explains how to evaluate the various sources of strength of a planet, namely —

Exaltation strength and the strength from occupying various signs and sub divisions of signs These sources of strength are termed Sthanabala, or positional strength Digbala or directional strength is determined by a planet's relation to the angular houses of the horoscope. There are temporal strength (Kala bala) of various kinds, such as the portion of the nycthemeron (the 24 hours) in which birth occurs, the Moon's age, the planetary rulership of the hour, day, month and year.

Ayanabala is the strength given to a planet by its declination

Following the above are given the rules for calculating the planet s Cheshtabala (motional strength) For the five non luminous planets it is to be noted that the Sighrochcha of the superior planets Mars, Jupiter and Saturn, is the mean longitude of the Sun, the mean longitude of the superior planets being their mean heliocentric longitude The Sighrochcha of the inferior planets—Mercury and Venus—is the mean heliocentric longitude of each, and the mean longitude of Mercury and Venus is the mean longitude of the Sun

The Naisargikabala (natural strength) is a fixed quantity for each planet In sloka 21 the author explains the method of determining strength of Bhavas or Houses. Aspects of planets to a Bhava are counted to the mid point of a Bhava.

CHAPTER IV

The author gives two methods for finding the amount of good and evil each planet contributes to the life The first method, given in slokas 2 to 7 inclusive, multiplies the total strength (Shadbala) of a planet by the square root of the product of the planet s Exaltation strength and Cheshta strength to give planet s beneficent effect (Ishta) The evil effect (Kashta) is obtained by substituting in the above formula one *minus* the "Exaltation" strength and one *minus* the "Cheshta' Strength The aspects between planets are substituted in the above formula to obtain their good and evil powers.

Beginning with sloka 8 is given a second method of obtaining the good and evil effects of planets upon the nativity.

The basis of the second method is the dignities and debilities planets receive from occupying various signs and sub divisions of signs. The author states that a planet receives dignities in the following order:

	Good	
Exaltation ...	1·00	Rupa
Moolatrikona	·75	„
Swakshetra ...	·50	„
Great Friend ..	·375	„
Friend ..	25	„
Neutral ...	·125	Rupa
Enemy ..	·0625	„
Great enemy .	·03125	,
Depression ...	·0000	„

The debilities are reckoned to be Unity *minus* the value of the corresponding dignity So the evil effect would be

					Evil
Exaltation	1·00	−	1·00	=	0
Moolatrikona	1 00	−	·75	=	·25
Swakshetra	1·00	−	·50	=	50
Great Friend	1·00	−	·375	=	625
Friend	1·00	−	25	=	·75
Neutral	1·00	−	·125	=	·875
Enemy	1·00	−	0625	=	9375
Great Enemy	1 00	−	03125	=	·96875
Depression	1 00	−	·0000	=	1 00000

Without looking any further, a moment's reflection will show that the average planet will have about two or three times as much evil as good because there are only two signs of the twelve which give a preponderance of good to any particular planet, and nine signs give a preponderance of evil Statistics show that people are born fairly evenly in numbers throughout the days, months and years in any large section of the population of a country or State Therefore by the above method the average person would have three times more evil than good in his life

In order to make the method agreeable to reason let the evil decrease from Depression in the same ratio that good decreases

from Exaltation. The following is proposed according to this latter principle

			Evil
Depression	...	...	1·00
Great Enemy	...	...	·75
Enemy	...	...	·50
Neutral	...	...	·375
Friend	...	...	·250
Great Friend	...	...	·125
Swakshetra	...	...	·0625
Moolatrikona	...	...	·03125
Exaltation	...	...	0·00000

Proceeding with Sripati's second method the values of the planet's dignities and debilities in the six remaining sub divisions (Vargas)—Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa and Trimsamsa,—are one half as much as would be reckoned in a Rasi of the same name

Next divide by four the total of the good and the total of the evil for each of the planets. These numbers in separate columns are written under the planet on a line marked "Rasi" Beneath, in their order, write one half of the above values in their proper columns for each of the six Vargas, Hora, Drekkana, etc. The result of these operations are called Planets' good and evil Panktee. The total good influence of the lord of the Rasi in which a planet is placed is multiplied by the planet's good Panktee to obtain the planet's good 'Madhyamaphala" The good influence of the lord of a Rasi is that evaluation by the rules of slokas 8 and 9. Likewise the total evil influence of the lord of the Rasi in which a planet is placed is multiplied by the planet's evil Panktee to obtain planet's evil Madhyamaphala The evil influence of the lord of the Rasi is that evaluated by the rules of slokas 8 and 9

The same process is repeated for the six Vargas, using each Varga lord in turn Take square root of product of Ishta Shadbala of Varga lord and Ishta Shadbala of the planet occupying the Varga. With this result multiply the planet's good Madhyama-phala The final result is good Spashta

The Ishta Shadbala of the Varga lord and the Ishta Shadbala of the planet occupying the Varga are obtained by the operation of the rules given in slokas 2 7 inclusive

Repeat the above operations for each of the remaining six Vargas of each planet. For the evil Spashta substitute in the above formula Kashta Shadbala and evil Madhyamaphala of each of the Vargas of each planet occupying the Varga The total of the seven good Spashtas of each planet represents the planet's power for good, and the total of the evil Spashtas of each planet represents its power for evil in the life.

CHAPTER V

The first subject treated is length of life indicated by the Amsaja method. The basis of the method is the years indicated by each planet occupying one of the twelve Navamsas Each of the twelve Navamsas, starting from Aries counts nominally for a year of life. The number of years obtained by each planet is increased or diminished according to rules laid down in slokas 2 18 inclusive Sloka 19 begins the Pindayurdaya method of calculating the length of life The basis of this method is a specified number of years for each planet in its exaltation one half the amount in its depression and intermediate points calculated by the rule of three Certain rules are given for rectifying the result

The Naisargikayurdaya method and the method of Jeevasarman are identical with the Pindayurdaya, except for the number of years allotted to a planet in its exaltation point

The Amsaja method is applicable to a horoscope in which the Ascendant is stronger than the Sun or the Moon

The Pindaja method is applied when Sun is the strongest

The Naisargikayurdaya is applied when the Moon is the strongest

And Jeevasarman s method is recommended when the Sun the Moon and the Ascendant are all weak. Finally, these methods apply only to people who lead temperate and wholesome lives

CHAPTER VI

Harmful planetary conditions in a horoscope may hinder or make void the length of life promised by the above computations If such a condition occurs the doubt may be solved by comparing

the strength of the planets producing the evil with the strength of the planets which may prevent the evil. To prevent a promised evil the good of the preventing planet must overweigh the evil influence of the evil planet If there is equality in power between the two, some evil will still occur in the life. In the notes is given the criticism by Kesava Daivagna showing that Sripati's method is untenable, and an alternative method is proposed to obviate the difficulty

CHAPTER VII

The major periods of planetary influence of which the life is composed are called Dasas The length of a planet's Dasa is the amount the planet contributes to the Ayurdaya. The first Dasa will be ruled by the Lagna in the case of the Amsayurdaya method being applicable The Sun rules the first Dasa in the Pindayurdaya process, and the Moon rules the first Dasa in the Nisargayurdaya

The second and following Dasas are ruled by the planets in the Kendras of the first Dasa ruler These planets rule in the order of their strength. Planets in the Panaphara position to the first Dasa lord follow. And those in the Apoklima position come last. The Dasas are divided into Antardasas, which again are subdivided into Vidasas And these last are finally subdivided into Upadasas

The ruler of the first Antardasa of any Dasa is the ruler of the Dasa itself The second Antardasa is ruled by the strongest planet in the same Bhava with the Dasa ruler. Next will come the strongest planet occupying the Trikona Bhava from the Dasa-ruler. Next the strongest planet in the 7th Bhava And finally the strongest planet occupying the fourth or the eighth from the Dasa ruler In the notes will be found some different opinions in regard to Antardasa rulership.

Slokas 18—22 give the method of progressing the horoscope for the beginning of any Dasa or sub division of any Dasa The method in terms of Western astrology may be described as follows Add to the exact date and hour of birth the exact amount of time that elapses till the beginning of the Dasa that is the subject of enquiry With the resulting date and hour, set up a horoscope

for the place of birth, using the ephemeris of the year found by the above process This progressed horoscope is to be used to judge the effect of the Dasa, or sub division to be considered.

Example: Take example given in notes, page 140 *et seq* Before beginning operations note that a sidereal solar revolution which is the unit that has been calculated in the Ayurdaya process, consists of 365·256374 days by modern astronomy, and therefore exceeds a common year of the Gregorian or Western Calendar by 006374 days, and is less than a leap year by ·742626 days, and four solar revolutions exceed three common years plus one leap year of calendar by 025496 days.

Find calendar date and hour of the beginning of Kuja Dasa

Solar revolutions from birth ... 49 6847 (note p. 140)

Year of birth A D. 1853

49

Year of Kuja Dasa . 1902

Between 1853 and 1902 there are eleven groups of 4-year periods, containing each a leap year.

1853+11×4=1853+44=1897. From 1897 to 1902 there is no leap year because 1900 is chosen by the Gregorian calendar to be a common year, the sequence of leap years beginning again in 1904.

In the 44 years the excess of 44 solar revolutions over the calendar will be 11× 025496 days=·28045 days.

The five common years from 1897 to 1902 will lack

5×·256374=—1·28187 days

Add lack of 44 calendar years ·28045 days

Total excess of 49 solar revolutions (from 1853)- ·56232 days.

Convert decimal part of solar revolutions of beginning of Kujadasa (49·6847) into days. ·6847×365·256=250 0908

add total above excess ... 1·5623

the result gives ... 251·6531 days

·6531 of a day=15 hours 40 minutes.

Date of birth April 30, 1853.
Beginning of Kuja Dasa 251 days 49 years
Date of beginning of Kuja Dasa. January 6, 1903.

Hour of birth is	5—35 A. M.
Add	15—40
	21—15
Subtract	12—00
gives	9—15 P. M.

Therefore by the above calculations the beginning of Kuja Dasa is 9—15 P. M January 6th, 1903 A. D. at birth place, 5 hrs 20 min. East of Greenwich. It is therefore easy to set up the progressed horoscope using ephemeris of 1903 A. D. and Tables of Houses for Latitude 10° 38′ N.

CHAPTER VIII

This chapter is devoted to a resume of the various factors that will enable the astrologer to predict the good or evil that may occur in the life from the ripening of past Karma, as indicated by the various methods that have been explained in the previous chapters

श्लोकानुक्रमणिका

N. B.—The Roman and Arabic numerals opposite to each sloka refer respectively to the chapter to which it belongs and to its number therein.



विषयानुक्रमणिका

N. B.—The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya and the Sloka therein in which it occurs.

Figure enclosed in brackets against any word refers to the page in which the word occurs

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INDEX.

N B —The Roman and Arab c numerals oppos te to each refer respectively to the Adhyaya to wh ch it belongs and to the number of the Sloka there n

Figure enclosed in brackets against any word refers to the page in wh ch the word occurs

A

T

U

V

ABBREVIATIONS USED IN THIS BOOK

Gh	—	Ghatikas
p	—	page
Pp.	—	pages
Vigh	—	Vighatikas
कु	—	कुज
गु	—	गुरु
घ	—	घटिका
च	—	चन्द्र
जा पा.	—	जातक पारिजात
बु	—	बुध
बृ. जा.	—	बृहज्जातक
र	—	रवि
वि.	—	विघटिका
श	—	शनि
शु	—	शुक्र
स	—	सन्धि

ERRATA

PAGE	LINE	FOR	READ
61	3 [from bottom]	Chesharasmi	Cheshtarasmi
89	5 [from bottom]	मासयुक् ।	मासयुक् ॥ २० ॥
156	2	प्रिवर्यो	विप्रवर्यो